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A Voice From Amherst

RTHUR STANLEY PEASE, Amherst's new president, upon the occasion of his inauguration on November fourth, outlined his ws of the higher education in an address of isual importance. Couched in felicitous English, ght with charming humor, it was fresh, timely, rless, earnest, eloquent and wise. The alumni friends of Amherst were cheered, as they lis-ed assured that the old college has fallen into d hands; while three years of service there as fessor of Latin have already won for Dr. Pease cordial support of students and faculty.

lo better use can be made of this page than to g to our readers a paragraph or two from this le inaugural. We quote from the *Springfield on's* report:

Spiritual Values

I am not in the least unaware that in certain rters the idea that a teacher is under any obli-on to furnish a moral example to his students eld to be a useless, if not a pernicious, archaism, lucive to that smugness and hypocrisy which fashionable to class as mid-Victorian; nor am ind to the hollowness of encouraging men on ge faculties—or anywhere else—to assume, for cenary or social purposes, a mantle of decency rmonious with their real selves. What I do tain is that the pendulum has swung too far, that a teacher without responsibility for his toward the highest welfare of his students loyalty to the purposes for which his institu-was founded and is being maintained, lacks rime qualifications for his profession, and is he man whom a liberal college should, know-select for a position upon its staff. What our colleges should rather seek is those men who add to an indispensable competence in their profession a moral earnestness, sincerity of life, and a contagious devotion to the things of the spirit. That these qualities are incompatible with the properly critical attitude characteristic of the scholarly life I am not willing to admit, and were they obviously so, I should feel that the time and money now spent on education might well be turned into other channels."

Puritanism

"We have tolerated too long from some recently imported elements in our country an easy and ignorant abuse of our ancestors, and the word "Puritan" in particular has become a popular term of reproach among those inclined to think little and write much. The Puritans and their New England descendants had their faults, like the rest of us, yet if one examines their simple but beautifully proportioned architecture, their honestly built furniture and the other surviving works of their hands, and then if he recalls their reverence for superiority—if not always for authority—their adventurous and pioneering spirit, their disregard of the easy, the shallow and the dishonest, he may come to feel that they possess qualities in need of revival in this age of the mechanical, the overgrown, the quick, the cheap and the mediocre. Prominent among the qualities of the Puritans and their descendants, whether lineal or spiritual, was a devotion to sound learning and an insistence upon character enlightened by intelligence; and it was to perpetuate this learning that the notable institutions which we know as the New England colleges were founded."

On Being or Choosing a Project

"YESTERDAY I was in a home. A man was very sick and expected to live only a few days. The room was eight by ten feet. It had two beds and a stove and a chair. The door from outside opened right into it. Lights were seen through the walls as well as the windows. The homes in this community are dingy, dirty, open; no privacy; a bed anywhere they can put it; and slops and dirty water of all sorts are emptied through the door as the most direct access. Pray keep this from coming back in any kind of print."

The foregoing is quoted from a letter written by one of our missionary pastors from a field "somewhere in the United States." Please notice particularly the last line, expressing the commendable desire to shield the people whom he serves from becoming objects of curiosity.

At about the same time the pastor of one of our large and prosperous churches wrote declining a project which had been suggested for that church because it involved only the giving of assistance to a church which was doing just plain normal work in an average field, but where the local field lacked sufficient financial strength to increase its needed facilities to the point of efficiency. Something with more "color," more "missionary appeal" was desired. And there you are.

To what extent and in what sense does a church, an individual, a race or a country needing help wish to be thought of as a "project"? How far should those who give go in their inquiries concerning the conditions of people whose needs constitute the object of their giving? Are we likely to insist that the objects of our benevolences be only those which present to our minds some abnormal or colorful appeal? To what extent and in what way would any of us wish to be thought of as a "project" if we happened to be connected with a church, community or institution needing and receiving outside assistance? Are we likely to fall into the habit of thinking of our missionary projects in some such fashion as some of our social workers think of the people they deal with as "cases"? Are we likely to withhold our giving except to those objects which have about them something of the tragic, the abnormal; something which appeals to our emotions; something which causes us to think of the people we would help as objects of pity? Is there danger of a word which ought always to be thought of in a good sense coming to have in any sense an odious meaning among those we would help, or of begetting in the minds of those who would give the thought that only those things which make some grotesque, sensational or extraordinary appeal are really worthy objects of missionary enterprises?

If we are going to go very far with this business of extending the Kingdom of God in the world, we must forever keep in mind the fact that there is nothing particularly startling or unusual about it. The whole missionary enterprise is nothing but the earnest desire and the sincere endeavor to establish and maintain everywhere in the world the church of the living God with all of its far-reaching contacts and influences, to the end that the spirit of Jesus Christ shall become regnant in every human life and in all phases of life everywhere.

Most of our so-called home missionary churches, for example, are just like other churches, except that they need help from sister churches which are stronger than they in numbers and financial resources. As a missionary project there is nothing particularly startling to tell, nothing particularly tragic to suggest except the tragedy which would inhere in our failure to give the help needed to sustain and maintain such a church in such fashion as to make its work most efficient in that community, whether in the little church in the country or small town or the larger one in the growing suburbs or downtown districts of our great cities.

And what are we trying to do in what we call the foreign field but just the same plain, quiet work of establishing and maintaining the church and those Christian institutions, schools, hospitals, and so on which spring from it?

If, then, our project turns out to be just one of those plain, simple Christian enterprises of which nothing in particular can be said except that the work of the Master is being carried on efficiently in that particular locality let us remember that this is the very best kind of project we can have, and that ninety per cent of the very best Christian missionary work we do is just like that. Let it always be understood that any information we seek about these places and peoples is not for purposes of criticism or exploration for some tragic or grotesque thing to stimulate our emotions and satisfy our curiosity, but that we inquire in the same way and in the same spirit in which we write to our children, our friends or loved ones, that knowing more of them and about them we may enter more sympathetically into their lives and establish mutually helpful relationships. Thus may our word "project" come to have a very serviceable as well as dear and tender meaning for us all.—J. R. S.

Religion and Miracles

YOU'RE a happy man, Len," said the Judge, as they sat resting beside the ninth hole.

"A happy man," he repeated, "and a lucky ıe. Smell those apple blossoms!"

" 'Lucky,' anyhow, to be here today and in such ımpany," Leonard responded.

"And happy," insisted the Judge.

"Glad I seem so."

"Seem so? Why, you are!"

"No," said the other doubtfully, "No; not so ry." Then, after a moment's pause, "I wouldn't nfess it to any living man except to you, old pal, t it is the truth: I never see a happy hour. Ridic- ous, isn't it? That's what my wife says. What- er are you worrying about, you absurd old dar- g?' she says. 'Haven't you everything that mat- s—good health, good business, good income, lovely me, lots of friends and the children and *me*?' ou're right, you angel,' I tell her. 'I know I am ool to feel so, but I can't help it.' "

'It strikes me," said the Judge, "that Annie makes a pretty good case. What seems to be the uble, Len?"

'I'm as restless as a windmill on a breezy morn- —just haunted by the feeling that my life is a ure. That fixed idea, that old man of the sea lways on my back. I cannot shake him. Living ms to me a perfect mill round: buy and sell, buy sell, gain and spend, gain and spend, and get here. I want something substantial and want it erately; but what I want and how to come by haven't a notion. You remember those aviators, d and the others, flying over France: no stars e them, no lights below, compass broken down, ing to go by, engine roaring on through the fog and fuel almost exhausted. The minute ad it I said, 'That's you—life going fast and ing to go by.' "

You've a fine bunch of boys and girls to bring

Yes, poor kids! There's one of my worries. their bills and I love them to pieces, but I'm little or nothing to prepare them for life— ng compared with what my father and mother for me. And frankly, I don't know how. e! You have a clear breast of it; and you're rst mortal I've told, even Annie only guesses. do you think, old man? Am I going buggy?"

ver try religion, Len?" He spoke softly.

eligion," said Leonard, "would be just about I want if—" he hesitated, "if the thing were impossible."

ow impossible?"

"Where does your religion come from? On what does it rest? The Bible, doesn't it?"

"Yes, largely."

"And what is the Bible? A rare old book, a wise old book, no doubt, but all the same a book of miracles. But miracles don't happen nowadays, and I can't believe they ever did. I can't take them seriously and I can't honestly pin my faith to a religion, which requires me to. In fact, you will pardon me, Judge, I have often wondered how you manage it."

"Yet," said the other quietly, "I do sincerely and deeply believe in the New Testament miracles. Some day I hope to show you how important they seem to me, and how, as I see it, they have their place in the great course of nature. But if the miracles trouble you, why don't you accept religion without them, Len?"

"Can that be done?"

"Surely. Does the creed say, 'I believe in miracles?' You call the Bible a book of miracles, but have you ever noticed how small a place they actually take in Holy Writ. There is no miracle in the Psalms, none in Isaiah, almost none in the other prophets, none in the Sermon on the Mount or the parables, or the farewell address of Christ; none in any of the epistles. Our Master himself never made much of miracles. He deplored the attitude of those who refused to receive his message until it was confirmed by signs and wonders. Of all the fundamental teachings of Christianity as Jesus and his disciples presented them, not a single one depends upon miracles. The only possible exception would be that of Christ's resurrection, and that I take to be not exactly a miracle but rather a lifting of the veil, a revelation of what normally belongs to human life."

"But, our parson says that to doubt a Bible miracle is to doubt the word of God and so to make God a liar."

"And there your parson, excellent man that he is, speaks foolishly. Think a minute. Is it really God whom you doubt when you hesitate to accept a miracle? Take for instance Luke's account of the angels' Christmas visit to the shepherds. That is a narrative that I myself love to believe, but my neighbor regards it as a myth. He is inclined to think that Luke, while gathering material for his life of Jesus, came upon this fanciful story and took it for fact. But my neighbor is sure he was mistaken. Who, then, does the man doubt? Why, Luke; not God, and not Luke's integrity, but his critical judgment. Surely that is not making God a liar."

"No"; said Leonard, "but if you grant that a sacred writer can make a mistake, what becomes of inspiration?"

"Inspiration," said the Judge, "must be thought of in two ways: as a fact and as a doctrine. The fact of inspiration seems well established. Both the character of the Bible, its power and its marvelous influence throughout the ages, never greater than today, go to prove that those who wrote it were inspired men. But just what is it to be inspired? Here's where the theologians come in with their doctrine or theory of inspiration. Now it is not an easy thing to make a hard and fast definition of a great spiritual experience; yet these men have attempted it and some, as a feature of their doctrine, hold that a man inspired by God is lifted above the possibility of mistakes; but the sacred writers make no such claim for themselves and the whole story of the Bible goes to show that the best of men are sometimes in error. If my neighbor thinks that it was an error of judgment on Luke's part when he admitted that story of the angel visitation, he does not thereby impugn either Luke's honesty or the genuineness of his inspiration, still less does he dishonor the Spirit which inspired him, he only disputes a theologian's definition of inspiration.

"It appears to me, Len," the Judge continued, "that our preachers are dead wrong when they make credulity the test of discipleship, instead of loyalty to Jesus Christ and his great spiritual ideas. The faith that our Master required of his disciple was not a belief that the sun stood still at Joshua's word or that a whale swallowed a prophet; it was a personal trust in the living God. Christianity according to Christ is easy to believe, but hard to practice; it means self-denial, it means the bearing of a cross. Christianity, according to certain modern teachers, is hard to believe, but easy to practice—it demands great credulity, but little consecration.

"It is true, as you say, that we have no miracles nowadays, but there is a good reason: we don't need them as men did in Bible times."

"Why not?"

"The object of the miracle, as I understand it was to give those who saw it some clear proof of the divine presence, power and goodness. All this is done for us and done far more effectively by nature. Now nature is 'the garment of deity' its forces the putting forth of his power, it laws his habits. The man who can look upon th face of nature as nature has become known to th modern world in her vastness, fineness, amazing or der, splendor, mystery and unfathomable beauty— the man who can stand in such a presence witho a reverent sense of the eternal Spirit that lies behin it all—that poor clown would be untouched by th most stupendous of miracles.

"This, then, dear old fellow, is my counsel: dor let the problem of the Bible miracles disturb yo With the undisputed miracle of nature shining b fore your eyes, you can, if need be, get on witho them. One thing you cannot get on without. Thro your doors wide open to the living God, Len; God as he shows himself in Jesus Christ, the eter Father, the infinite Saviour, the perfect Friend, t great Companion. There's the bread that will fe your hungry heart and nothing else will ever do for, to quote an ancient saint, God has made y so great that you can never be satisfied with a thing less than himself."—S. L. L.

A Serious Omission

WE attended, the other day, a service of installation, which seemed to us to be gravely at fault. The sermon and addresses were all admirable, so far as they went, but there was not in one of them nor in either of the prayers a single allusion to the sweet young wife whom the new pastor was bringing with him into the service of the church.

The position of a minister's wife is, at best, not an easy one. It is often peculiarly difficult and trying. She shares with her husband a certain responsibility for the welfare of the church. If things go badly she is depressed; if well she is elated.

For the minister himself she feels responsible. His appearance, character and conduct are matters of first importance to her. She listens with painful attention to his preaching, being extremely sensitive both to its virtues and defects. Adve criticisms of his sermons, conduct or adminis tion wound her sorely. Any commendation word of praise she hears with eager gladness. always carries him upon her heart.

Besides the ordinary social and domestic du —which, to say the least, are not fewer or lig than those of other women—a minister's wife peculiar responsibilities of her own. She is, supposed to be, a model for others in dress, in havior and in character. Important tasks are upon her, more is expected of her than of other women. Her opportunities for service doubtless exceptionally great, but so are her p She, therefore, quite as much as her husband, n the consideration, the affectionate sympathy, support and the prayers of all the people.

The Useful Wreck

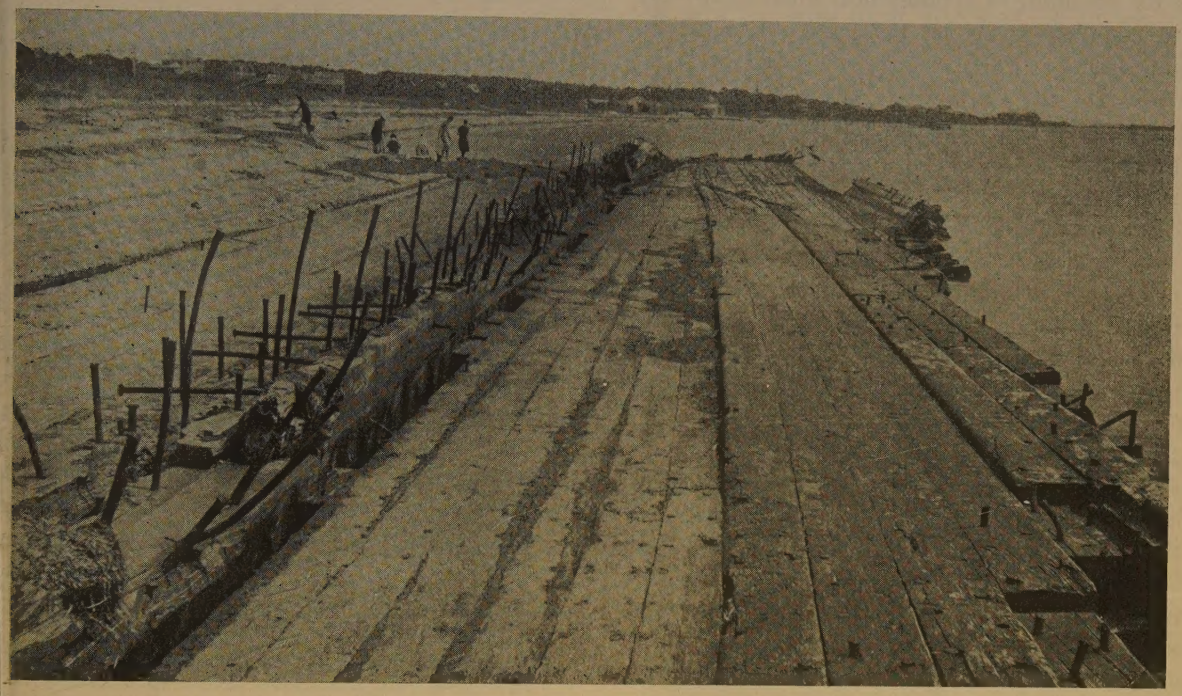
By SARAH A. LOOMIS
Miss Loomis is a teacher of English in the High School at Concord, Massachusetts

WHERE'S a good place on this beach to play?"

"Why, down by the old wreck."

"Gee! A wreck?"

"Sure. It's more fun! Full tide in a south nd, the sea-end of the wreck feels like a truly



"BY THE CHAFED OCEANSIDE"

p. And say, you ought to see the white shells ck all over the bottom. Low tide, we climb up nder. Still days, there's a cave the water digs . The side of the wreck makes a roof. Last rth of July, we built a bonfire on top and—"

Where do you 'spose it came from?"

Captain Nickerson don't know. Come on. 's—"

The sound of the small boys' chatter blew away m me as they raced far down the curving beach ard that irregular dark shape thrust into the te sand. I had always clambered over this vily iron-bolted skeleton, with its unknown past, doleful mood; but these eager voices roused questionings. Their morning play was to be mournful affair. High adventure, discoveries, s, bonfires! What more could any one com- on offer? Through the long summer sunshine, castaway of the sea was a jolly companion for beach children. In truth, the wreck had ged from material usefulness as a carrier for or goods to a playmate, with leisure for companionship, with power to lead far away into the kingdom of make-believe, holding continually about it the air of mystery. Leisure for companionship, power to stir the imagination, a center of mystery, an open doorway to romance—certainly these were not possessions to associate with melancholy.

The longer I watched the boys playing over this sand-beached wreck, the more it seemed to have gained certain precious advantages which, for sea-going craft, the present struggle for existence was making almost impossible. "Leisure for companionship" in these hustling days! How many can take time to "commune" with a friend? Oh, yes! We may have dinner together in a crowded restaurant, or joggle on a suburban bus in and out to appointments, or go shopping together, or to a theater. All these meetings are better than nothing, but the impersonal conversation necessitated by the surroundings touches but the surface of our need for that comfort of friendly counsel. There are still some rare, white-haired mothers who have time to listen to the day's difficulties or give loving advice on this or that problem; but often we must be separated, and even our letters to them are but scribbles, written at the fag end of a day. If the hours are continually crowding out friendship, it is high time for an afternoon or two of play with a best friend by the wreck. Letters are better than

nothing, and the old wreck gives constant welcome.

And then, there is that power to stir imagination. Of course, there is a great difference in the varied occupations to which we give our time; yet all have a certain routine, and comparatively few rouse imagination except along a narrow line. We follow so closely our particular calling that our brains are filled with ideas for this and that and the other plan needed to push us through the day's demands. Time for dreaming? Certainly not, when we are trying to complete some set task, nor when we are crossing traffic at Park Square, nor taking or giving directions for the next duty. Little room for the land of make-believe, and yet the world in the past has progressed because men made time to imagine something beyond the narrow world around them. None of us may dream of discovering an America; few may possess a wireless-inventor's imagination. We need, however, that relaxation that comes from the fun of make-believe. To the most depressing, commonplace day, it can give the freedom of the wide world and all therein. We need to play ship with the boys on the wreck.

As to that third gift the wreck possesses, we may be so hopelessly modern that we feel the world, these past twenty years, has outgrown the need for mystery. We may pin our faith on facts alone and be satisfied if we can answer all the questions the morning paper asks about the first well in Boston, or who was the third president's second wife's cousin. We may demand mechanical explanation for all the why and wherefore of the universe; and feel that the words "soul" and "spirit," because they cannot be analyzed into their component parts, are old-fashioned, meaningless phrases. Possibly, among dried facts we may sometimes feel lost, helpless, absolutely insignificant and useless in a vast machine-made world.

To break such a mood, to feel again the wonderful beauty and mystery of God's universe, there is no better place, unless it be a mountain top, than the small boys' wreck by the sea, from the first gray of morning till the star-shine of night. There, many a summer's day, the rose-light of dawn moves across the pearl-gray, breathless ocean, till the sun itself surrounds the wreck with shimmering ripples.

Once from the center of the harbor, a rainbow dipped down to the pot of gold. Every day the tides, sifting through the sands around the wreck, draw it out to sea only to push it farther back into the yielding, clinging shore. Twice, winter tides and winds, between them, have pounded and pulled the heavy, bolted beams till they thrashed a section away and drove it far down the beach. Color of sunrise and rainbow, tides from the moon, winds of the heavens: its past hidden, this wreck still lives in mystery. Like the small boys, we ourselves may play here for a moment, an hour, a day, marveling "whence the wind comes and whither it goes"; puzzling over tides high and low, retreating, advancing, retreating, advancing, that magnitude of waters with a rhythmic regularity beyond human control.

Tides belong so much to the ocean, that, to the inland person, they may seem more strange in their coming and going than does the wind. Yet, leaning against the wreck, I've more nearly caught a glimpse of the wind than in any other place. This wind-wraith showed itself most clearly one early September day, cloudless, when the sea around the wreck was smooth as a mill-pond, and the incoming tide ran up and down the sands with soundless motion. A faint wind puff just criss-cross, here and then there; for an instant, the wing-like roughened waters caught sunshine sparkles, but in a flash the drops slipped quietly to the level with their countless comrades. The idle whisper had passed. Where? The ancients called the wind the breath of existence. The wreck knows as much as you or I.

Not only may the old wreck recall the mysteries of sun and tides and winds, these unmeasured servants of the universe, but it does something even more strange. If God has power, infinite power to fashion the "mighty ocean from little drops of water," why limit his thoughts for each individual person on the earth? Each of us must be, though small, a living, necessary part, if only for the moment, of the whole; not to be tossed aside like a broken machine, but always an abiding-place for our Father's love. Just how our stay with the wreck has made us feel this, has strengthened our faith, is another mystery. We only know that the wreck, cast up by the sea, has made us feel that "The spirit of God has moved upon the face of the waters."

—"thousands at His bidding speed
And post o'er land and ocean without rest:
They also serve who only stand and wait."

The truth can never die. Ages may come and go;
The mountains wear away; the seas retire;
Destruction lay earth's mighty cities low;
And empire, states and dynasties expire;
But caught and handed onward by the wise,
The pure truth never dies.—*Selected.*

Art in the House of Worship

PART II. Architecture as a Religious Asset

By WILLIAM W. LEETE, D.D.

WHEN Lord Chesterfield, in his letters to his son, is urging him to acquire a good style in writing, he says, "Style is the dress of ought and a well-dressed thought, like a well-ressed man, appears to great advantage." On the

NGREGATIONAL CHURCH, CONCORD, MASSACHUSETTS

ne line others would argue that a well-propor-ned and architecturally arranged house of wor-p recommends religion.

God has embodied himself in a universe in which rfect harmony in shape and color are matched the unseen forces which keep the stupendous ole in balance. "He clothes himself with light with a garment," while at the same time the rmament"—that is, the structure as a whole—noweth his handiwork." In his tutelage of the sen people there is everywhere put a premium n beauty. The working of God's own mind is the logic of David, who refused to dwell in a se of cedar while the ark of God remained in nt. It requires long chapters in the Old Testa-t to describe even the garments of those who religious services. When the chronicler says irst Chronicles, 16:29—"Worship the Lord in beauty of holiness," he means that men are to rship God in garments that befit his holiness. declares that even the outward symbols of good-ness should be appropriate. Generations lived and died and distant lands were taxed before a building artistically worthy could be dedicated on Mount Moriah. Could those "songs of degrees"—Psalms 120 to 124—ever have been written had not Israel felt as they sang them marching up to the yearly festivals that they at last were to stand upon the heights before a gleaming temple beautiful for situation and the joy of the then-known world?

There is nothing in the spirit of the New Testament which makes the work of the church builder a thing of little importance. Though Jesus teaches that all acceptable worship must be in spirit and in truth, this in no way denies that some places are more favorable for worship than others and that the former are the places which men ought to frequent.

We believe that even the outside view of a well-built house of worship excites thoughts that are favorable to religion. Millions of people in Europe, though revolting from the unwise and often unholy rule of the priesthood, look up to the stately cathedrals which they seldom enter and, as they gaze and wonder, utter a silent prayer to the *"Bon Dieu."*

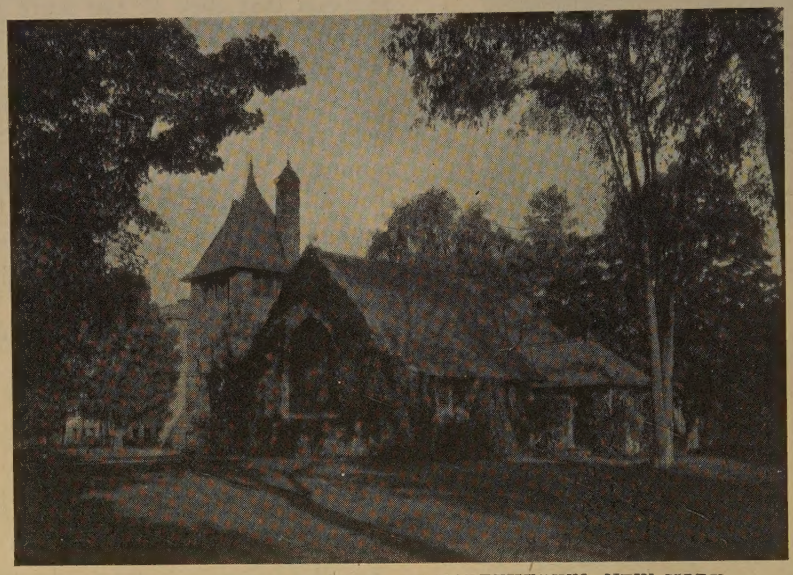
WILTSHIRE BOULEVARD CHURCH, LOS ANGELES, CALIFORNIA

The Gothic spire repeats itself in many a heart too ignorant to state what it feels—"Soars," as William Watson has described it.

"Like hearts of hapless men who dare,
To sue for gifts the gods refuse to allot,
Who climb forever toward the know not where
Baffled forever by the know not what."

Contributing to this feeling, the church builders of the eighteenth century in New England put the spire on the truncated thatched roof fashioned in the days of the Pilgrim. They pushed it up past the dwellings of men and the loftiest tree tops till it stood a great index finger pointing men to the skies.

Every citizen, whether saint or sinner, is benefited when a sample of good church architecture is erected in his town. If already interested in spiritual things, the new structure will provoke tender expressions of thanksgiving. Such a man on Sunday morning begins to worship before he leaves the house. The comely building rises in his mind as a concrete expression of a series of satisfactions he is to feel when later within its walls, and he goes out of the door singing,



CONGREGATIONAL CHURCH, ELIZABETHTOWN, NEW YORK

"Zion, thrice happy place,
Adorned with wondrous grace,
While walls of strength embrace thee round!"

His spiritual appetite already quickened by what that picture suggests, he walks briskly down the street humming to himself the other lines of Isaac Watts:

"Yes, with a cheerful zeal,
We haste to Zion's hill,
And there our vows and honors pay."

But we have seen church buildings, the thought of which would give a man dyspepsia or lumbago every Sunday morning.

The size of the church building has little to do with the question we are now considering. The noble front and tower of the Wiltshire Boulevard Church in Los Angeles, gives an impression of dignity and strength. But across the continent in old Concord, Massachusetts, is another building pictured on these pages, which, considering the village in which it stands, serves the purpose quite as well. Both were erected during the last three years. One holds to the Romanesque order, the other is pure Colonial. But each in its own locality performs a like religious service. The thought of either of them would make it easier to love God and adore all his wonderful works.

And is not the same thing true of the little English Gothic church at Elizabethtown, New York? The lure of that peaceful house of God nestling among the trees would be felt by every reverent mind. There are a parish house and parsonage close by which make their separate worthy appeals, but to this place a man will instinctively be drawn who values the things of the spirit. It is a secret place of the Most High and the ground is holy. The tower, the windows, the sloping roof are all in harmony, not only with themselves, but with their surroundings. And they unite to say, "Come in here and think of Him who reared the arching trees, put color on the flowers, and who reveals his eternal love in Christ, the perfect man."

The purpose of all ecclesiastical structures is to express and to stimulate religious feeling. This is done, so we have argued, even by the outward appearance of the house of worship. It should be done with special care through the material forms permitted within. The man who enters a church should be edified by the things that he sees as well as by the things that he hears. Can we give an adequate religious education by honoring only one of the senses? The divine commandment is that we love God with all our mind and soul and strength. The Psalmist says, "Let all that is within me bless His holy name." Why, then, should not the whole man be attuned to sing God's praise? Furthermore, religion does not rest on logic and reasoning alone. It must grant a large place to the feelings. Many things are described to us which we cannot feel. On the other hand, we feel many things which can not be described. What painter or writer has done

ustice to the majesties of the mountains, the peace f the silent lake and the charm of a golden sunset? nd does not God promise to reveal to his people

INTERIOR OF CATHEDRAL, ELY, ENGLAND

at which neither eye has seen nor ear heard? That hich can consistently appeal to the religious side f man's nature is something which should not be ndemned in the house of God. Our fathers emed to think otherwise, and if we had been in eir places, we should doubtless have thought and ne as they did. But what they cast aside for good asons, we for like good reasons may now in a easure restore. We do not need cathedrals, and rotestants will never build them except under pe-liar conditions and for great religious gatherings. he great high nave, the groined arches and columns such structures as that of Ely, which we show, epen the sense of wonder and adoration, but we nsent to lose some part of that in order to culti-te other feelings quite as necessary. Such churches those that we mentioned in THE AMERICAN MIS-ONARY of last month, or that of the First Church, ontclair, New Jersey, pictured on this page, or se just finished for the First Church of Evans-n, Illinois, and the United Church at Bridgeport, nnecticut, meet the need of the average Ameri-n congregation quite as well.

We believe that the Protestant churches which the long run will succeed, are those which arrange e interior of their buildings and the order of their rvices so that they shall be more favorable for rship than Congregational churches in the past nerations have been. Under proper artistic sur-ndings, there are multitudes who would see and l God if the ministers were allowed to keep still g enough. Today preaching should not be the in end of a Protestant service. There is plenty chance in our time for people to hear all sorts of moral and religious questions discussed without going to church. Magazines, papers and books are full of such material. The radio passes it out through the open doors of forums and concert halls. We are "long" on information and "short" on meditation. Few are the hours in which men hear God speak. The church must as never before help men to pray. Last January in Chicago, at a gathering of the Council of Religious Federation, eighteen hundred Protestant churches enlisted in a national campaign for more sacred art in religious services. At one of the meetings, a prominent professor in one of our universities said, "I am a Protestant, but I think both the Catholic and the Jewish churches outdo my own religion in conducting religious services. In the matter of sermons, I think the Protestant churches surpass any other; but they are far behind in ecclesiastical art. We must make our service a thing of beauty and the only way of doing this is through the medium of art." The Roman Catholics have cherished many of the forms of medieval art as their own. But they have no more right to them than Protestantism has.

Many changes have been proposed for our church interiors and many of them have not been for the better. But one thing most churches have allowed to stay very much as it has been for a hundred years: that is the pulpit platform. In that particular, when we have seen one New England church, we have seen a hundred. There it stands, thrust

INTERIOR, FIRST CHURCH, MONTCLAIR, NEW JERSEY

out from a plain wall—rarely indented enough to take in a settee—and upon it stands at the center a pulpit crowned with a Bible and back of it three chairs. It was not always so in New England. Once there was no platform and to the pulpit which was quite ornate and nailed up against the wall the minister ascended by a long and often winding stairway. We do not remember to have heard any reasons given why the change was made. Perhaps the ripening of democratic feeling and the encouragement to free speech accompanying the American Revolution had something to do with it. In any event, by it our churches continue to honor the Protestant idea of the Bible and its exposition by the minister as the center of attention and respect.

The question now before our Protestant churches is whether we have not gone out of our way to emphasize that idea and also whether in so emphasizing it we have not obscured other ideas which are also important.

No architectural change could be made in the interior of our churches that would more help the people to worship than the substitution of a recess at the front of the congregation in place of an obtruding platform. What that recess should be called or what it should contain is not of prime importance. The architectural change produces a psychological change which is agreeable. The whole room is dignified by the superimposed arch. Over this recess, and in the vista opened beneath it there is a touch of mystery. It inclines the mind to think of something further on as an object of search and wonder and so helps men to pray.

Experience supports the theory. Many of ou new churches are incorporating this change an some old ones are being remodeled in agreemer with it. Two of the latter kind are near Bosto and the satisfaction of both congregations in th change that has been made is very pronounced.

CHANCEL, FIRST CONGREGATIONAL CHURCH, WINCHESTER, MASSACHUSETTS

picture of the interior of one of them—the Fir Church, Winchester—is given upon this page. the chancels of both of these churches have be placed chorus choirs and into them also the orga no more an annoying spectacle, has been built. them also is placed the communion table. The pu pit, perhaps more dignified than ever by its rais and solitary position, is, as is common to both Pro estant and Catholic churches in Europe, placed up one side. The enthusiasm of the worshippers these churches has been remarkably increased by t singing of these choirs and the pastors declare th their sermons get the benefit of it also. Of cours as one of them says, objections will be made again the chancel and the robed choir that we are turni Episcopalians. But what if it were Episcopalia Does that condemn it? Are we not broad enou to take the good where we find it? The sacrame tarian idea fostered by the chancel can easily r away with some people, but instead of stampedi Congregationalists it will give to their services t balance they have always lacked. The chancel not everything. Many artistic forms and adju ments must unite to make the most satisfacto room for a worshiping congregation. But the fo point for the architect as well as for the worshipp is found to be at the front of the church.

What Has the Negro to Give?

THE Negro, like all other human varieties, should be encouraged to develop and exert the best possibilities within him. The apery alien models is a travesty upon native genius. quality, within itself, is not an end, but a means an end. Slavery was an economic iniquity. The cidence of its overthrow quickened the conscience the nation to an unwonted spasm of virtue and truistic idealism. But, like the hasty spark, it on became cold again. At the moment of its ghest excitation, equality was over-emphasized pon the mind and the imagination of the Negro. istead of being interpreted in the Jeffersonian nse of the inalienable right of every individual equal opportunity to develop his innate capabilies, the word was clothed with magic charm and lismanic meaning. The Negro was misled to ok upon equality with the white race as the goal, stead of the starting point, of all of his strivings. le deemed it enough for the servant to be as his rd, because his slavish imagination endowed the aster with a perfection which he did not possess.

Anglo-Saxon Ideal Imperfect

For the Negro to set up equality as his goal ould be to posit an imperfect ideal. If the carbon opy is fainter than the original, and if the original is imperfect, how great must be the imperfecon of the imitation! Let us suppose that the egro should be satisfied with equaling the Anglo-axon in his religious attainments, the resulting piritual poverty would be appalling. The only leal worth imitating is that of one's own best self. t boots little whether that be better than, equal , or different from another's best. It were better at the two be different than that they should be lentical. If identical, nothing but duplication ould be contributed to the general equation; but different, there would be added the flavor of ariety, which is the spice of life. Bigoted Mo-ammedans, under the conceit of self-perfection, urned the Alexandrian library, on the ground at if it paralleled the Koran, it was needless, and it deviated from it, it was dangerous. But a oader spirit of tolerance enhances the desirability the different.

The magic phrase, "self-determination," was incted into the titanic struggle of the World War, its tocsin and rallying cry. The overridden asses and lesser breeds of men in all parts of the orld heard it gladly. The laboring man put capalism on warning as to the limitation of its sway; oman filed her declaration of independence; youth admonished the adult world that it could occupy only until they came; Ireland was impelled to loosen the galling yoke of British overlordship under which she had chafed for more than half a thousand years; Gandhi arose in India, Mustapha Kemal in Turkey, and Marcus Garvey in America. The exorcised spirit could not be allayed. The bonds of tradition were burst asunder. The Negro has felt the impulse, which has awakened in him a keen sense of self-consciousness.

A forecast of the physical destiny of the Negro is essential to the formulation of a sound policy or a wise program of procedure. The trend of forces now at work tends to a more perfect social unity, based upon a more complete physical homogeneity. The Negro is to be, in the immediate if not in the remote future, a part of, and at the same time apart from the great white body of the American people. The various strains of blood already injected into his veins will disperse themselves in two opposite directions. The nearer whites will tend by clandestine absorption to reblend with the father race. The rest will be reabsorbed into the great bulk of the mother blood. The mixed breed, as such, will not be a permanent entity. It cannot stand still, but must move either forward or backward on the chromatic scale. The physical margin between the two races will thus be widened. There will be little fresh Caucasian reenforcement. Anti-miscegenation laws in twenty-nine states and the strong race purity sentiment in the other nineteen states, which is easily provokable into the enactment of like laws, effectually forbid much further legitimate intermixture.

Further bastardization is too repugnant to the ethical sense and social sensibilities to be contemplated as a serious policy or permanent practice. Social pride and the widespread knowledge of birth control will prevent much further mixed progeny, even though the sexual urge cannot be limited by the color line. This is not a prophecy of finality but the inevitable prediction based upon operating forces and influences. In the long run, nature doubtless will outwit the contrivances of man. The ultimate physical unity of all breeds of men occupying the same territory is a logical necessity of thought. The mind rebels at any other conclusion. But we must limit our consideration to the few future generations to which our present concern is confined. The Negro will become one with himself long before he will become one with the great body of the American people.

Social Readjustments

As concerns the social separation of the races, the Negro's part is purely a passive one. The more clamorous he becomes for social equality, in the sense of household intimacy, the more certain is he to defeat its consummation. Unnoticed instances of intermarriage and social intimacy take place with recurrent frequency, so long as they do not obtrude themselves on public attention. But when Frederick Douglass or Jack Johnson, whose prominence cannot be hid, make matrimonial adventure across the color line, the states bestir themselves to enact forbidding laws. Negroes and whites have been eating together, inconspicuously, from time immemorial, but when Booker T. Washington dines with President Roosevelt at the White House, the widespread publicity of the incident makes its repetition impossible. Whatever of social courtesy or consideration may be accorded the Negro will come unobtrusively without the Negro's seeking. If the president of Haiti dines with President Coolidge at the White House, it is purely a formal diplomatic incident, wholly without social significance. The social approximation between the races will come, like the Kingdom of Heaven, without observation; but unlike the heavenly kingdom, it will not suffer violence.

Discussion of the issue of social equality is purely an intellectual gymnastic. It may not be amiss, however, to point out certain of its deleterious effects upon both races. On the one hand, it confines the talented Negro to an unprivileged class, and often frustrates his gift of genius. On the other hand, it afflicts the white races as a demoniacal possession. It acts upon the soul as blood poison upon the body. Wherever it lodges in its most malignant form it sterilizes the creative faculties and paralyzes the higher energies of the soul. But as long as the white race is willing to pay the penalty, the Negro must bear the brunt.

Has the Negro any peculiar contribution of value to make to the general equation of human culture? The question is self-answered. Every race variety has its own psyche which seeks its own mode of manifestation. Rudyard Kipling tells us that the East and West are so far diverse in their psychic peculiarities that the twain shall never meet. If the Saxon differs from the Celt and the Teuton from the Gaul, we might naturally expect a deeper soul difference between the African and the European. The Negro has never been able to find and to express fully his own soul. His geographic and climatic environment prevented the establishment of an enduring government in his fatherland, as basis for an indigenous language, religion and philosophy, with the fixity of form to survive the lapse of time. Unlike the Jew, he has never turned his soul wrong side out where no alien eye was near to intimidate or constrain.

The American Negro's Good Fortune

The American Negro is the most fortunate of all fragments of African blood now scattered over the face of the earth. It has been reserved for the Afro-American to give the fullest utterance to the genius of his race. The spirituals form a body of soul outpouring which make instant appeal to the deepest human emotion. The red Indian will pass away and leave no cultural survival. No individual of his blood has yet been able to tell his own tale or write his own songs in enduring terms of artistic embellishment. But if every African should be banished from this continent, without trace, yet would his songs of joy and sorrow survive with the eternal freshness of perennial youth. These songs constitute the gift of Negro folk to the culture of the human spirit. They gushed from his untutored heart as the trill from the throat of the bird. It is a new creation, resonant with a tempo timbre and pathos never heard or felt before. Its ministry has gone out to all the world. It moistens the eye and melts the heart as nothing else can do.

The Negro has created jazz, that inimitable rhythmic something which baffles the canons of musical art. It moves mankind mightily. The small boy whistles it on the street, the Italian grinds it from his organ while the urchins gambol, the victrola plays it in the parlor to the delight of the alabaster ladies, the orchestra quickens the swift moving feet in the cabaret and dance hall, the radio releases it to the air for a listening world. The European capitals have been invaded, the world has found a new ecstasy in the witchery of its catchy, snatchy airs.

A Short-Cut to Happiness

The Negro has found a short-cut to happiness. He has acquired the art of living before he has learned the science of life. The white man builds railways and steamships and skyscrapers and indulges in the gigantic business projects which rack the brain and wreck the nerves by day, but he must seek the Negro to show him how to amuse himself and recreate his flagging faculties by night. The Negro barber by sheer revelry of spirit can teach the white banker how to live. The white man excels in organization, discipline and efficiency; the Negro in poetry, music, oratory, dancing, wit and humor, and in all of the ways that bring happiness and joy. The Negro's hedonistic genius supplements

e white man's acquisitive power, material hievements, and thirst for dominion. The day the unfolding of the Negro's creative genius is hand. Douglass in oratory, Dunbar in poetry, ert Williams in mimicry, Langston Hughes in the ues, Tanner in painting and Gilpin and Robeson dramatic portrayal are earnest of what may be pected when the race shall have fully mastered e mechanics and technique of the various forms art. Already creditable titles of Negro author-ip have attracted appreciative and critical atten-on. A race that has the native itch and urge to rite poor books will soon gain the facility to rite good ones.

There is danger that the Negro, like any other race, will become too self-centered. There are cultural constants which reach below and rise above race cleavage and color line. The highest human attainments transcend all ethnic divisions. And yet specialty of racial background does not forestall the emergence of supreme and universal excellence. The Negro needs to emancipate himself from the eleemosynary complex. His docility of will and undue deference to the white man's superciliousness cow his courage and chill his spontaneity. He who would seek a place in the sun must not be afraid of his shadow.

—KELLY MILLER in *The Christian Century.*

Conference Musings in Zion

By REV. ARTHUR L. RICE

Mr. Rice is the Minister of Phillips Congregational Church, Salt Lake City, Utah.—EDITOR

THE voice of a loud speaker carries out over the crisp air of a perfect October afternoon to the ears of a large group of listeners. It Sunday afternoon, and the closing session of the emi-annual conference of "The Church of Jesus hrist of Latter Day Saints." The great tabernacle filled to its capacity. Inside the assembly hall nother crowd is listening to other speakers. And utside, in the temple grounds, other hundreds who re unable to find a place elsewhere are standing bout to listen via radio.

It is a social occasion: one reason, perhaps, for he large attendance twice a year. Handshaking, reeting, friendly conversations on every side. Are ney giving much attention to the speaker? Much as transpired since last the "saints" foregathered. his has been State Fair week. It is good to be ere.

Whole families are present; children everywhere, s always, in Mormonism. Perhaps conference at-ndance is not such a bad memory for little tots carry on. It makes religion seem important, orth an effort.

Men are here. We are often reminded of the ower of the Mormon church to command mascu-ne loyalty. Men are here—but in a minority. wo women to one man—or would three to one e a truer estimate?

We feel a sense of familiarity as we approach e tabernacle. What is it? Oh, yes: Old Testa-ent. This door is for "High Priests, Counsel-rs," and so forth. We find standing room in an pen doorway. A large placard indicates that those en in the exalted places are "Patriarchs." A little ter in the afternoon certain high officials of the church are sustained as "Prophets, Seers and Revelators."

Row after row of faces. Here are some Indians. A Sunday School pageant to be given this evening will picture the difference between the "bad Indian" of pre-gospel days and the "good Indian" of today. The gospel makes place for the "Lamanite brother," but he finds it hard going this afternoon. He nods, wakens, and nods again.

A United States senator occupies the rostrum. He bears a fervent testimony to the truth of the gospel. Some day he might become president of the church—God's one channel of revelation to men. He tells of a minister's gloomy forecast of Mormonism's failure, spoken some forty-five years ago. This man declared that Mormonism, founded upon a lie, would never see its centenary—"but see these glorious years." Possibly the reverend gentleman did not allow time enough. Again, possibly, would Joseph Smith recognize today's church as founded on his revelation? But the speaker is very sure; and he is a senator of these United States.

Outside again, into the sunlight—rather unexpected among the folk whose philosophy has found expression in these words:

"When the Saints do meet,
The heavens do weep."

Out again, among the visiting friends, the babies, the casual listeners to the senator, via loud speaker. Here is a new granite monument erected this year in commemoration of the one hundredth anniversary of Joseph Smith's finding of the "golden plates." Atop the grey temple spire stands the angel Gabriel, trumpet to his lips, facing the Eastern hills and the judgment morning.

Enforcement

By CHARLES POOLE CLEAVES

"AS I live," said the Lord of Hósts, "it is no joy of mine
That the wicked die by his wickedness and this shall be the sign:
From a restless race that loves no law but lives by a legal plan
I will put my Spirit into the soul of a law-abiding Man.

"They have prated of law and the consequence of sinning against the same
And all have sinned for the profit dreamed in winning a goodly game,
Or scoffed at law and fought as foes for food and a wife and child,
Turning the wilderness to towns to follow the call of the wild."

He put his Spirit into the soul of a law-abiding Man
Who called the fisherman from the nets to study the Spirit's plan.
Neither by might did they seek their right but watching the lilies grow
They thought how fair was the plan of God if every man might know.

Yet many were keen for the Man to make a Realm for his fellow-man
Where none need work but corn might grow after the lily's plan.
And while he talked of the joy of life and practiced good by deed
Loaves and fishes were their mirage and they did not live his creed.

Then one denied and one betrayed. But he neither fought nor slew.
Down where the Kidron sang he prayed, "God, to your will be true!'
And up on the cross where he hung by law as fearing foes had planned,
"Father," he prayed, "forgive them still for they did not understand!"

The Glorious Will of God

By JENNIE WREN

BILLY SUNDAY once told of a party of people who were taking a train from Pasadena, a city that, as everyone knows, is one of the beauty spots of California. From the car windows the passengers looked with delight upon trees with golden oranges gleaming through the deep green foliage; upon velvety lawns, banks of blooming roses and flowing fountains.

But all that beauty was soon left behind and the hot, sandy desert enveloped them. Perspiring passengers mopped their brows; porters closed the windows yet the dust sifted in at every crack. From the car windows one saw only a desolate waste.

"Isn't this awful," said someone; but another replied, "Yes; yet this is just the same soil as that of Pasadena, only that is irrigated land; it has water and this has not." "Just such," said Mr. Sunday, "is the difference between the soul that lets God have his way with it and the one who will not."

What would happen today if you and I should say from the heart, "Lord, work thy will with me"? Dare we do it? Are we afraid? If so, what do we fear? What is God's will? What does he want to make of us? We have heard the story of the man who dreamed that a man of wondrous beauty and noble bearing approached him. With admiration and envy he gazed and said, "Who is this stranger of so majestic mien?" The answer came, "That is the man God meant you to be."

Are we missing our best? Are we second or third rate because we fail to let God have his way with us? What do you desire for your own garden but perfection in each individual plant?

Does God wish less for us? Does he want to crush out our love of beauty, or dwarf our imagination, quench our enthusiasm or stifle our power to love or cut off our joys? Not at all. When he made us in his image he gave us those instincts and powers that in and through them we might enjoy him.

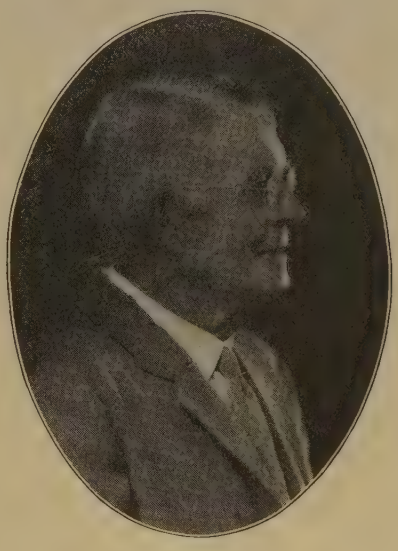
As the perfect tree carries sap to each remotest af and twig; and builds leaves, wood, bark, blos-oms and fruit in wondrous symmetry; so God would ourish and develop every power and every faculty f our being, making us better and grander than ur fondest ambition.

He desires not to lop off, or to contract or to distort our natures, but to enlarge us, to evolve powers which we do not even suspect in ourselves and to develop our capacity for usefulness and enjoyment to a degree of which we have never even dreamed. Why not give him a chance? Christ said, "I am come that they might have life and that they might have it *more abundantly*."

The Christmas Fund Saves the Day

By HARRY R. MILES

A LETTER bearing glad news leaves the office the morning this article is written. Word has come from a wife that her husband, whose ace you see on this page, has practically lost his yesight. The doctor says that an operation will, n all probability, restore it. Although in consideration of need, osts are reduced from $250 to $100, the wife writes: "It is simply impossible for us to raise hat much money." The Emergency Fund came to the rescue.



How could they raise it? The average grant from the Board of Relief to a minister is $324. Our people manage to meet ordinary living expenses with these small grants. Some have their own little homes and a few hundred dollars savings. They economize to the limit. One of them wrote recently: "I think you would hardly believe me if told you how we have to save in order to make ends meet." These dear people have no margin for unexpected expense.

The current funds of the Board of Ministerial Relief have no margin out of which to help them. These funds are taxed to meet the present low grants, which it has been possible to increase only slightly from year to year. All gifts for current funds of the national and state Boards of Relief totaled, in 1926, $107,276. The Christmas Fund that year was $65,565, well towards two-thirds of gifts for current expense. It has become indispensable in the work of relief. Because of it glad tidings go today to the man now blind, and go all through the year to hundreds who but for its help would be left in the shadow of darkness.

The greater part of the Christmas Fund is used for Christmas remembrances which bring a glad day from coast to coast. One family who had not expected any special observance of the day, wrote on receiving the Christmas check: "We indulged in a real Christmas dinner this time." Most of the money is used to meet bills that come once a year, like winter clothing and fuel. A minister in Northern Michigan wrote, on receiving his check: "I bought some coal and next day a blizzard swept this part of the state and the thermometer went down to ten below zero. How thankful we were." Many families who get on from day to day with the regular grant, rely on the Christmas check to meet some major annual expense that cannot be provided for otherwise.

The part of the Fund not used for Christmas checks is reserved for the Christmas Emergency Fund, and for the eleven months of 1927 it has been doing things like that for the man whose eyesight is being restored. It looks now as if this year the money will hold out, to continue its ministry until the new Christmas Fund comes in.

Sometimes help is sent in response to an appeal, but frequently word of the need comes indirectly, and again the Secretaries read between the lines of correspondence a want that is not consciously expressed, so that often the check with its help comes as a surprise. One minister writes: "I received your letter yesterday when I was praying to my Heavenly Father to cast light on my dark way, as I had only fifty cents left in my purse." A man, loved in the wheat belt, where he was called "The Sky Pilot of the Rainy River Region," and also in the South, where his later work was done, has, this fall, spent several weeks in a hospital. On receipt of an unexpected check from the Emergency Fund, he has just written: "I was thinking of pos-

sible release from the hospital in a week or so, and this brought remembrance of the expense. My children have been very generous and I have been anxious because I know they cannot afford to do all that they have done. This emergency check will enable me to reimburse them for some of the savings of years, which have slipped away during my illness."

Another man, himself crippled and fearing that his wife would break under the strain of doing a man's work about their rural home, wrote when promise came of relief through the Christmas Emergency Fund: "The Lord seems always to hear when we scrape the bottom of the barrel."

Gifts made to the 1927 Christmas Fund will go out to people like this all through the coming year, and will be to them God's response in days when they scrape the bottom of the barrel. These Christmas remembrances do more than provide clothes that warm the body. They make hearts glow in a precious nation-wide Christmastide. One veteran who has spent his life at a remote point on the border of Canada, wrote last year: "The feeling that we have five thousand in our fellowship who at this glad festival have turned their thoughts to us, brings rejoicing in our hearts."

The veterans are thankful that they are not forgotten, although scattered over the country from coast to coast. As gifts from the many thousands in our church fellowship carry to them "A Merry Christmas to all!" they answer from full hearts "God bless us every one."

A. M. A. Research Secretary

By Secretary FRED LESLIE BROWNLEE

THE complexities of modern life increasingly demand the careful study of situations by persons trained in the science and art of social research before old plans are altered, new plans projected and objectives are defined or redefined. Every organization should see to it that it has within itself facilities for constructive self-criticism. Fearlessly facing the truth with all the courage and enthusiasm of the past, the A. M. A. nevertheless repeatedly finds itself bewildered by the complexities of various situations and problems demanding fundamental and far-reaching decisions. Such decisions should rest back upon the careful observations of a reliable and well-trained observer.

W. A. DANIEL

The A. M. A. has, therefore, committed itself, first, to a recognition of these facts; second, to a determination to face them in an intelligent manner; and it is to be congratulated on the person secured to do the research work. Mr. W. A. Daniel has already been introduced to the A. M. A. family through his recent study of the Southern churches. His report is being carefully studied, and will prove of great value in defining the A. M. A.'s future policy of church work among Negroes.

Mr. Daniel is a son of Virginia and a product of Virginia Union University. He comes from a family noted for its intellectual, moral and spiritual stamina. He received his Doctor of Philosophy from Chicago University, where he majored in social, educational and religious research. Since completing his academic work Mr. Daniel has had several unique experiences which particularly fit him for the work to which the A. M. A. has called him. His first research work was done as an assistant to Mr. Monroe N. Work, director of the Research Department at Tuskegee Institute. This was followed by a study of the Negro Theological Schools in cooperation with Dr. Kelley, under the auspices of the Institute of Social and Religious Research. His report, based on this survey, was published by Doran and Company of New York under the title: "The Education of Negro Ministers." For this study he was granted the Harmon Award in Science. His next experience was under the joint auspices of the

stitute of Social and Religious Research and the ommission on Inter-Racial Cooperation in the apacity of Associate Director of the project entitled, Studies of Negro Contacts in Cities," directed by r. T. J. Woofter, Jr.

In addition to making special research studies for the A. M. A., Mr. Daniel will act in the capacity of an educational counselor, particularly in relation to the A. M. A. teachers and their actual teaching. This will mean that practically all of his time will be spent on the field, though his headquarters will be the New York office.

A. M. A. Superintendent Negro Church Work

FRIENDS of the Rev. H. S. Barnwell will be happy to learn that on October 1 he was made responsible for the A. M. A.'s church work n the South, with offices at 239 Auburn Avenue, Atlanta, Georgia.

Mr. Barnwell is a graduate of Talladega College. For several years he was pastor of the church at Thomasville, Georgia. Then for a number of years he was both principal and pastor of Fessenden Academy, Fessenden, Florida. From Fessenden, he went to Montgomery, Alabama, as district superintendent of the churches in Alabama, Florida and Georgia. He was later called to Atlanta to be directly related to Dr. Lawless as associate secretary. Therefore, it is both natural and proper for Mr. Barnwell to succeed Dr. Lawless.

REV. H. S. BARNWELL

We bespeak for Mr. Barnwell great success. He was "born and reared" in the A. M. A. He is both appreciative of and loyal to its work, while at the same time independent and critical in thought and leadership. He is genial in manner, optimistic in outlook, consecrated in purpose and enthusiastic in the presentation of all that he has to say.

Mr. Barnwell, as one of his first and urgent responsibilities, has undertaken a special appeal for the Galangue Station in the Angola Mission, Portuguese West Africa, where Mr. and Mrs. McDowell and Mr. and Mrs. Coles are carrying on a remarkable work. This station is the special project of the Negro churches under the American Board. It is to be the object of the Thank Offering this year from those churches. Copies of the two appeal pamphlets may be secured by writing Mr. Barnwell.

Another delicate but urgent task coming upon the new secretary is the working out in practice of the suggestions developed in the recent survey of Negro churches. With the cooperation of Mr. Daniel and a loyal consecration from all the pastors, our church work ought to have a bright future.

The Commons Room of the dormitory of Chicago Theological Seminary contains ten windows of beautiful design. Each window has one medallion with bright, delicate color representing a scene in Congregational history. The names of graduates of the seminary are quaintly incorporated into the windows after the manner of ancient book plates. In the first window, the scene is the rear view of the old Scrooby Manor House lying among the meadows with the flowing river and the grazing sheep. The name at the lower left is Rev. Thomas L. Riggs, '72, a devoted missionary to the Indians.

The fourth Conference for Congregational Workers and Young People was held at Lincoln Academy, King's Mountain, North Carolina, for ten days last June. King's Mountain is coming to be the Northfield of the South for colored conferences, the Y. M. C. A. and the Y. W. C. A. also using the A. M. A. plant for student gatherings.

Summer Student Service

A Record of Experiences

NINETY-FIVE messengers of good will were commissioned by the Church Extension Boards during the summer of 1927, in the person of young men and maidens, students from forty-one colleges, who spent their vacations in Home Missionary work in practical services of many kinds to churches, groups of young people and children, in town and country and the wide open spaces. They went out with youthful enthusiasm and devoted purpose to make their vacation "count for the most" in witnessing for Christ and to render friendly service wherever they were assigned—a veritable Congregational Youth Movement.

The following colleges were represented: Amherst, Adelphi, Alabama College for Women, Atlanta; Bangor, Beloit, Billings Polytechnic, Boston University, California, Carleton, Chicago Seminary, Christian Workers Institute, Colby, Colgate, Croser Seminary, Grinnell, Hartford, Hawaii, Honolulu Seminary, Iberia Academy, Mayville Teachers' College, Michigan, Middlebury, Minnesota, Oberlin, Ohio Wesleyan, Pacific School of Religion, Piedmont, Redfield, Reed, Rollins, Schauffler, Springfield, Straight, Talladega, Union, Vermont, Washington, Yale, Yankton.

A true report of the work of the summer students will give us a cross-section of the various types of service which our church is rendering. One student finds himself in a well-organized and strong church among people of the highest culture, while another is the only religious leader in a scattered community among the intellectually handicapped. The experience calls out every ounce of courage and every scrap of initiative the young people possess.

Types of service vary from leadership of social activities of young people, teaching a Sunday School class, superintending the Sunday School, organizing and leading boys' and girls' clubs and the conduct of vacation schools, to taking entire charge of a church, with one or more preaching services on Sunday. All the difficulties that are faced by pastors in old and strong churches are faced by these young, inexperienced workers. It is a great tribute to their wholesome attitude toward life that they universally come through the various experiences of the summer's work with a deeper determination to go forward in some line of Christian service.

The work this year was even more varied in character than usual, each season seeming to demand new methods of approach. Numberless vacation schools were conducted, no two exactly alike in character. The personality of each student entered largely into the outcome.

Personal experiences of these students are full of interest and show vision and efficiency in this service.

For the second summer Carl Roemmich, Redfield College Seminary, served the churches of Delmont and Clayton, South Dakota, which were formerly aided by the Congregational Home Missionary Society but are now independent. Mr. Roemmich will continue to serve these churches during the year.

Two girls, comrades in service, the one with a background of experience and university training, the other a junior in an Eastern university, journeyed into unknown lands and made discoveries along the line of community fellowship that would amaze and thrill the readers of their reports. Mothers and children flocked to their schools and learned of a larger world than they had ever dreamed of. Young people were challenged into a life of greater usefulness, of helping, serving, giving for others.

George William Penn, Piedmont College, is the son of Rev. S. M. Penn, one of our Congregational Home Missionary pastors at Star Larger Parish. George has always seen life from this viewpoint. He has, therefore, the background of all that Student Summer Service calls for, and is now equipping himself for the Christian ministry. His service is unique in that he and two other young men started on a team, a new venture this summer, uniting their forces at one large parish, taking different points and building up the weaknesses into a strong whole.

Forty years ago Dr. William E. Barton started his ministry in this same larger parish and the boys, George Penn, Jefferson Canoy and George Wessling —the latter coming to us from that new group of churches which have recently come into our fellowship, the Evangelical Protestant Group—have retraced the steps of this great leader. In the ten points of Robbins Range they have toiled intensively for three months and the results of their work is one of the accomplishments of the summer. Pine Knot has felt more perhaps than any other point the fine intensity of this trio; for through them, enthusiasm has spread to the point of plans which are taking actual form in a church building. And as for the lives these young men touched—children, boys and girls, young men and women and older folks have learned to love them for what they have done, for what they are and for what they stand.

CONGREGATIONAL MESSENGERS OF GOOD WILL

As a recruiting agency for the ministry the summer work still holds a foremost position among all the efforts put forth. These young people gain real experience of Christian leadership responsibilities. There also is a friendly service needed in these communities which youth may render. We have now working in missionary and self-supporting churches, a number of young men who went out for the summer work with a large question in their minds as to whether they should devote themselves to the ministry. The experience on the home missionary field became the deciding factor.

Amherst, with all its great history and traditions, furnished good material for the Service. Early in the spring a young man wrote to a Secretary that the Student Service interested him; the call to the ministry was great, but there were other avenues down which a young man might easily go. He wanted to test this desire. He was commissioned for service in a country community. He preached his first sermon in a little mission church and learned each week how such a task might become a joy and at the end of the summer wrote: "This has been one of the most valuable experiences of my life and it has opened my eyes to the great possibilities of the ministry."

Out of one group of thirty-four students fifteen are definitely committed to the Gospel ministry.

What the Annuity Fund is Doing in One State

An Address by HARRY R. MILES, *at the Connecticut Conference, November* 8, 1927

A COMMON trend has marked plans of the different churches to provide for the age of their ministers and for families of deceased ministers. Most leading denominations have passed through four stages.

First of all came local relief, through state, diocese or presbytery; second, national Boards of relief, both of which depend on endowments, and funds collected after men retire. Then have come the third and fourth stages in the form of annuity plans: the first like our own "Original Plan" in which payments by ministers and income from endowments are supplemented by yearly offerings from the churches, and full benefits are dependent upon these offerings: then, lastly, an actuarial reserve plan like our's now open, which stands on its own feet and operates with mathematical certainty. Look at these four stages in the Congregational churches.

I.

The first stage was local in the Congregational churches as elsewhere. New Hampshire led the way in 1815. Maine, Vermont and Illinois followed; and then in Connecticut, the Trustees of the Fund for Ministers in 1864. All honor to the beautiful and noble work that this Fund has done for sixty-three years. Four years in the similar work of the national Board have given me some ability to appreciate what each of these sixty-three years has meant.

Death has just taken a young man with eight years service in our denomination, who left a widow and two little children. His life had hung on a slender thread during his last pastorate. His state superintendent wrote us that he did, often from his bed, a constructive work probably not equalled by any other minister in the state during the same period. He left no property. His widow received immediately $100 from the Emergency Fund, and then a grant of $500, in which the Presbyterian Board bears a part.

Your Fund for Ministers has been doing things like this for sixty-three years, and along with it, making the usual provisions for old ministers and their widows—a blessed work!

II.

We have found, as have other denominations, that something larger than a state unit is required for the work of relief.

Ministers shift from state to state in a way to make relief an inter-state matter, and a national organization is required if the whole country is to be covered.

Many ministers who have left Connecticut for home missionary service in the West, need protection as much as those who stayed at home. The national Board and the state Boards cooperate in this country-wide work.

III.

Connecticut set a magnificent example to the country in her gifts to the Pilgrim Memorial Fund. She doubled the quota which she had accepted and has paid $1,170,000, ninety-five per cent of the enlarged quota. $40,000 has been cancelled, and of the $66,000 outstanding, much more doubtless will, and should, be cancelled; yet many people of ample means are heedlessly neglecting to meet these pledges, with the thought that it makes no difference so long as they are eventually paid. The Fund lost last year an interest income of over $30,000

on these outstanding pledges the country over.

You see the handicap that this is to an annuity fund managed on insurance principles, where compound interest is the main factor in producing reserves out of which annuities are paid. We ask the cooperation of the churches in procuring payment of those pledges that ought to be paid.

The Annuity Fund, of which the Pilgrim Memorial Fund is the foundation, is still in its early stages. It will take about thirty-five years to show its full working, but I am glad to report returns already coming to Connecticut.

The Annuity Fund has, among its annuitants, twenty-six Connecticut ministers, all but two of whom receive $500, totaling $12,370. The Fund for Ministers made grants last year to eighteen ministers—a total of $6,260. Thus the Annuity Fund is already doing for Connecticut ministers practically twice what the Fund for Ministers does, and the number of annuitants increases about fifty per cent a year, while there is only slight change in the number of relief grants. This is only the beginning, but it is enough to show what is coming, and coming fast. While only twenty-six Connecticut ministers draw annuities, 135 others are members of the Fund, and on the way to their annuities.

Ministers now receiving annuities are so tickled with them that they do not die as they ought and turn their annuities over to their widows, but are holding on to spend the money themselves.

While on the roll of annuitants, ministers outnumber widows about four to one, on the roll of the Fund for Ministers widows are nearly twice as many as ministers and receive $9,515, nearly twice as much money. This is because the Fund for Ministers is an older organization and is dealing with older people. The proportion of widows in the Annuity Fund will increase as time goes on.

I spoke of the shift from relief to annuity as coming fast. You see why, if you compare the cost and efficiency of the two plans.

The average salary of a Connecticut minister is $2,102. Annuity dues on this salary are $126, of which the credit from the Pilgrim Memorial Fund, $90, after the first year, pays almost three-quarters.

Do Connecticut churches care to pay the whole cost of providing for the age of their ministers, when the Pilgrim Memorial Fund is prepared to assume practically three-quarters of the average burden?

Moreover, the annuity of a man on the average salary, who joins at thirty, is $886 and it is his without asking for it. The average relief grant in Connecticut last year was $348, much less than half an annuity on the average salary, and was voted on the ground of need, as well as service.

You see why the annuity method is bound rapidly to supplant the relief method. As the minister wakes to the fact that the Annuity Fund provides more than double what he can expect from relief, he is going to want the larger provision. As Connecticut churches realize that sharing their pastors' dues to the Annuity Fund will cost them about seven cents on each dollar of annuity benefits paid, while each dollar of benefit paid in relief costs Connecticut a dollar, including income from investments, they are going to save the ninety-three cents on a dollar. These figures are based on the average salary of $2,102, thirty-five years of service, and twelve years as the average period after retirement. Does not this comparison show the relief method both wasteful and ineffective?

Many of our older brothers in the ministry had retired, or were near the time of retirement when the new method came, and could not avail themselves of its benefits. The churches owe these beloved men, on the basis of their service, all that they owe anyone, but it is impossible to provide for them out of money that will come to Boards of Relief in the year when they retire, as their successors who join the Annuity Fund at the beginning of their ministry will be provided for out of reserves that will have been accumulating for each man thirty-five years before he retires.

Younger men, to whom Annuity Fund benefits are open, but who do not avail themselves of this provision which the churches have made for them, will be in a very different position from those for whom the Annuity Fund came too late, if they neglect the plan now established, and later ask aid at far greater cost to the churches.

There will always be work for relief—largely that of meeting disasters, like the early death of the man of whom I spoke. I am, of course, not comparing the Annuity Fund merely with the Fund for Ministers, but with the relief method, of the national Board as well as state Boards.

The conclusion from all that I have said is plain. Join the Annuity Fund. Do it without delay.

The minister of one of our largest New England churches came into the office last July and said to me, "I am sixty-four, what can the Annuity Fund do for me?" I answered, "My dear brother, you are like a man saying to an insurance agent, 'I am going to die at the end of this year, what would it cost to insure my life for $10,000.' The reply would be, '$10,000 less discount for the balance of this year'." He then asked the cost to obtain at

seventy an annuity of $1,000, and was surprised to find that the annual payment would be $1,473 each of the six intervening years. Had he joined the Annuity Fund seven years ago, his church would doubtless have shared his dues, and his own payments to age sixty-five would have totaled $570.

Then, he would every year thereafter receive an annuity of $500, nearly as much every year as his total investment!

Do not wait until you are sixty-four! Do not delay at all.

Two years ago one of my Connecticut friends was not ready to join the Annuity Fund. The other day he came into the office to talk of joining now. Two years delay has reduced the annuity he will receive almost $100—a heavy penalty for procrastination! He waited for the church to share his dues, because the initial payment, when there is no credit from the Pilgrim Memorial Fund, is large.

Laymen, is your minister kept out of the Annuity Fund because he cannot make the initial payment? Only twenty per cent of Connecticut churches are sharing their ministers' dues. One-half these dues are never more than three per cent on the salary, and after the first year, on the average salary, less than one per cent. All Episcopal churches pay seven and one-half per cent, and now over 5,000 Presbyterian churches have agreed to do so.

The conferences of the three northern New England states have voted to help any minister who needs help to get into the Annuity Fund. The Missionary Society of Connecticut has voted to help home missionary pastors.

Of the eighty-four Connecticut ministers ordained during the last fifteen years, forty-five are in the Fund and thirty-nine are not.

Why are not all in?

It is an economic crime for any man in the early years of his ministry, without ample independent means, not to join the Annuity Fund!

The Annuity Fund and the Younger Ministers

By CHARLES S. MILLS

IN the following schedule the number of Congregational ministers in each state, ordained since 1912, includes only those reported in the 1926 Year Book as pastors in active service. Such State Conferences as are omitted contain no ministers ordained since 1912.

State	*No.*	*Members*	*%*
Alabama, White	6	1	17
Alabama, Colored	2	0	0
Arizona	1	1	100
California, North	20	8	40
California, South	19	8	42
Colorado	19	3	16
Connecticut	84	45	54
D. of C.	6	1	17
Florida	12	4	33
Georgia, White	8	2	25
Georgia, Colored	5	3	60
Idaho	4	3	75
Idaho, Northern	4	3	75
Illinois	91	44	48
Indiana	5	3	60
Iowa	48	22	46
Kansas	20	11	55
Kentucky	2	0	0
Louisiana, White	1	0	0
Louisiana, Colored	3	0	0
Maine	48	28	58
Massachusetts	149	63	42
Michigan	68	21	31
Minnesota	47	23	49
Missouri	15	6	40
Montana	16	9	56
Nebraska	39	16	41
New Hampshire	38	21	55
New Jersey	20	3	15
New Mexico	3	1	33
New York	75	31	41
North Carolina, White	3	3	100
North Carolina, Colored	3	1	33
North Dakota	25	12	48
Ohio	58	25	43
Oklahoma	7	2	29
Oregon	18	7	39
Pennsylvania	25	4	16
Rhode Island	8	6	75
South Dakota	42	24	57
Tennessee, White	5	1	20
Tennessee, Colored	2	0	0
Texas, White	5	0	0
Texas, Colored	2	1	50
Utah	5	2	40
Vermont	27	20	74
Virginia	1	0	0
Washington	26	9	35
West Virginia	2	0	0
Wisconsin	47	32	68
Wyoming	4	1	25
	1,193	534	45

In connection with the address of Mr. Miles, calling attention to the strategic advantage of entering the Annuity Fund in the early years of ministry, there is exhibited herewith a table on the basis of the last Year-Book, showing the number of ministers in the several states who have been ordained since 1912, and the proportion who are members of the Annuity Fund.

In spite of the great privileges offered, less than fifty per cent of these younger ministers have enrolled as members. Every one of these should have the safeguard of this noble plan, where it is at all possible to secure it. Doubtless some have been prevented by circumstances beyond their control, but it is difficult to believe that, for the majority, obstacles are insuperable. It will be noted that the proportion of members varies widely in the different states. In some state conferences the protection of the ministry has been a major matter constantly upon the mind and heart. In some, as in Maine, New Hampshire and Vermont, special aid in the payment of the first year's dues is given by the conference in order to introduce ministers to membership. Maine shows fifty-eight per cent of the younger men enrolled; New Hampshire fifty-five and Vermont seventy-four per cent. In Wisconsin, where membership is constantly urged, the enrollment is sixty-eight per cent.

At a meeting of the Woburn Association of Congregational Churches, Lexington, Massachusetts, October 25, 1927, it was voted to be the sense of the meeting that the proposition, approved by the National Council, that each church should pay at least one-half of its minister membership dues in the Annuity Fund, should be accepted by every church in the Woburn Association.

Furthermore, the Scribe was requested to collect from ministers not yet members the data essential for a preliminary statement by the Annuity Fund and to transmit this to the clerks of churches served respectively by these ministers, together with a copy of the resolutions of the Association.

This action is right to the point. In making clear to the minister the advantages of membership and securing the cooperation of the church, the influence of the state conference, the local association, or of a minister in the neighborhood, is of the highest value.

The year is drawing to a close. Only those ministers who enter the Fund by December 31, at the latest, may share in the income of the Pilgrim Memorial Fund in the year 1928. That share, up to the payment of nine-tenths of the dues, has been ninety dollars for two years, and it is expected that it will not be less in the year 1928. No minister eligible to the benefits of the Fund can afford to forego the privileges offered. Even if the church does not share in the dues, membership is still well worth while. Any who are not yet members should take action immediately. A copy of the "Questionnaire," answering more than a hundred questions ordinarily asked, will be sent on request.

Louisiana as a Field for Home Missions

By DR. E. LYMAN HOOD, *Roseland, Louisiana*

LOUISIANA is the smallest of the Gulf States and it is quite unique in that its surface, so largely at sea-level, has been made, through the passing centuries, by the mighty Mississippi, out of the debris carried down by the moving waters and distributed over the alluvial plains. Since Okeechobee has been drained, Pontchartrain remains the largest lake in the Southern states.

Louisiana is also one of the oldest states in the Union. Its early settlers were French and Spanish, and up to the present time have continued to have a potent influence in its life. The law of the land is the Code Napoleon, the French law, the only state thus constituted. Counties we do not have, but parishes. There is but one political party, the Democratic, though this, as in other Southern states, is vexed by many warring factions.

New Orleans has nearly twice the population of any other city in the South—nearly 400,000—and exerts a dominant influence over the entire commonwealth. In religious aspects, like the state itself, it is overwhelmingly Roman Catholic, and Protestantism has made little impress upon it. Many of its characteristics remind one of Europe rather than America. It is not surprising, therefore, that the Pilgrim faith has never taken a deep hold or exerted a wide influence in Louisiana. The white people have just a dozen Congregational churches there with about six hundred members. The Negroes are stronger with eighteen, and a thousand members. Our only educational work is Straight College for Negroes in New Orleans, a school that has won, by long and efficient service, the esteem and good will of all.

The states both east and west of ours, have in recent years received many settlers from the North, where, especially in Florida and Texas, there is a new civilization. It is not so in Louisiana. Nevertheless, the new industrialism promises a new day all over the South. The greatest disaster in our

long history has been the flood of the past season. The relief afforded already amounts to twenty millions of dollars. Probably the greatest loss suffered by the great floods will be the loss of progressive citizens who are moving to other states more favorably situated. Of the exodus up to the present time, Florida and California appear to have gained the greater part. No review of life in the state would be complete without adequate praise of its wonderful climate with its balminess and beauty; an important factor in our rural districts.

GRAVEL PLANT

Ours is an agricultural population. The church and the school have a serious problem in our widespread illiteracy. Education must be brought nearer the soil. Civilization is a moral achievement. The South's largest asset is its undeveloped populations. Real enforcement of the law seems to the stranger the greatest need of the commonwealth. Last Sunday at the county jail, where the writer went with his Christian Endeavor Society to hold a gospel service, he found twenty prisoners waiting to be tried for murder in the fall term of court.

Roseland, our parish, is a small town in the northeastern part of the state, on the great Illinois Central Railway, seventy miles north of New Orleans. Forty years ago it was founded as a temperance colony and settled almost wholly by Northern people, mainly from Illinois. Recently strawberry culture has been the principal industry. Dairies, however, are being rapidly developed at present and the milk finds a ready market in New Orleans. These industries are adding to the financial resources of the people.

VENEER AND PACKAGE WORKS, ROSELAND, LOUISIANA

The Congregational church founded by the early colonists notwithstanding many vicissitudes, still survives, its pastor being the only resident minister in the town. The accompanying pictures illustrate the two leading industries: the package works which was burned to the ground over a year ago but is now being rebuilt larger and better than before; and the gravel plant, on the river near by which furnishes material for the highways. The two industries, when in full operation, will employ about five hundred hands. We regret that a picture of the attractive church which affords adequate accommodation for the work is not available.

Rev. C. M. Christianson, pastor at Santa Rita, New Mexico, writes that after having been handicapped for some time by the poor condition of the church building, pastor and people are elated with improvements including a newly-painted and attractive house of worship. Chairs to the number of one hundred and fifty have been purchased. The building looks more like a church than before.

Shall We Continue to Destroy the Indian?

By ROBERT D. HALL

Mr. Hall is Pastor-at-Large of Indians, with headquarters at Fort Berthold Indian Mission, Elbowwoods, North Dakota

IT is evident from our history of missions and economic relations to the Indian that he has been considered as being worth preserving for our civilization. There is no question in the mind of well-informed people that we were actuated by the desire to do him justice; but at some period in our total contact as a race with the Indian, our treatment has degenerated from well-wishing to exploitation.

ROBERT D. HALL

In comparing the net progress of the Negro race from slavery to its present position, with the Indian race, one cannot help observing the very much greater progress of the former. It is well that we frankly face the fact. We cannot primarily attribute this to personal reasons.

We should give serious consideration to the reasons for these situations. What immediate changes are needed to rectify them? In the case of the Negro our policies are constructive; but in the case of the American Indian a destructive process is in the ascendency. There must be very serious recognition of the fact that our relation to the American Indian must be quickly readjusted or else we shall be parties to the crime. What will conserve the best; or are we indifferent to the Indian's future?

First, our policy in the past has been to assist the Negro in self-development, unaided by gratuities; but with the Indian this same motive has been destroyed not only by excessive gratuities, but exploitation. As long as it seemed wise to involve ourselves in political relationships that were termed treaties, it is only just that the provisions of these treaties should very speedily be settled, and that the large administrative force that has grown up around these relationships should be disbanded as rapidly as possible.

It is alarmingly apparent that the Indian has not been prepared to meet the individual responsibility of our democracy; but at the present time is the pawn of a system that is rapidly destroying all his personality. Far be it from me to impute dishonesty and maladministration to any one connected with so-called Indian work; but the fact still remains that we are not producing the results intended. It would be absolute folly for anyone who knows of the many excellent things accomplished by many fine personalities that have done their utmost to procure beneficial results, to condemn all the system.

Nevertheless, if we are to be just to the American Indian and conserve the results of past years for his benefit, it will be necessary at the earliest possible date to remove the blighting hand of paternalistic government no matter what may be voiced by a minority.

Second, the good intentions of the thousands who have given their lives to propagate the teachings of Christ among the American Indians must be differentiated from those who have sought to superimpose a religious organization of Indian membership. There is no finer page written in American history than that of the early missionaries to the Indian; but it was not very long before the Indians called competitive denominations, "short coats," "gray coats," "white coats," and "black coats." Missionaries of all sects were known as "Big White Medicine Men." Christianity had degenerated to the nomenclature of the Indian's primitive religion. Competition was substituted for the cardinal teaching of Christian love. Bosses are as prevalent in the church as in the state. Administration from the white race must be reduced to a minimum, cost what it may, until the Indian is allowed to practice his Christianity from the results of his own convictions. Not until then can we expect that the growth of Christianity among the Indians will be blessed.

The Indian must find Christ himself and practice his personal conviction instead of superimposed dogmatisms from those extraneous to the race. When denominational authority ceases, a new day will dawn for the Indian race. It may come very slowly, but a real Christianity will arise.

Third, everyone who knows of our educational program among the American Indians realizes that it

is not producing the type of American citizenship for which the policy was instituted. This probably is the result of several causes. First, the government schools, with their gratuitous education, are seeking to maintain "boarding schools" where Indian children are surrounded by an entirely artificial atmosphere that makes it impossible for them to adjust themselves to the practical situation they meet at their homes. In the second place these large government schools have now become institutions that are not for the benefit of Indian children primarily, but existing, *per se,* supported by the influence of local politicians and utilizing the aid of large field forces to secure attendance.

While few openly oppose the public school system, it is difficult for the Indian to feel that it is not an offense to the "government" to send their children to the public or any other schools. The sooner that day schools, nearer the Indians' homes, can be substituted until such times when public schools can be established, the sooner will the Indian youth appreciate their educational opportunities. They now feel they are conferring a favor by attending the government schools and boosting the *per capita* appropriation from the government to the school.

The Indian day school is the best substitute we have in place of the public school at the present time; but it must give way as rapidly as possible to the public school. After an Indian pupil has finished the district school work, he should have to face the same future as any white child, and pursue his education by parental assistance, or his own effort. High school "gratuitous" education is destroying all personal initiative and is incapacitating American Indian youth to adapt itself to the modern life they are facing.

Mission schools if maintained by funds collected from a particular denomination for the propagation of their sectarian teaching incidentally with Christianity, are of value in establishing character; but these have largely been undermined by the economic conditions of the last few years. Indian parents will naturally conserve their resources and not pay for the education of their children so long as they can be educated at the expense of the government.

These facts have been reviewed for the sake of bringing to the light a process which is rapidly destroying the race. Small groups of Indians that are now in a death grip with the forces that are destroying their people may find some encouragement in their struggle to lift themselves out of this situation.

It is not with the desire to pass any criticism upon the many who in past years have rendered wonderful service to the race, that these statements are made. It is sincerely hoped that the seriousness of the situation may be faced, and the American Indian race brought into a vital and constructive relationship to our American people as a whole. We hope the day is not far distant when we shall think of the Indian as being a part of us, and not as existing by our consent.

"Rain or Shine"

By REV. ANTHONY M. WALLOCK, *Lawton, Oklahoma*

"YES, the Ford will get there," was the remark made by one of the missionary group, during a very rainy season. A fourteen-mile drive from Lawton to Medicine Park, Oklahoma, was in prospect. Ever since the congregation at Lawton started the Sunday School at Medicine Park—a small village where there were no religious services—the Lawton church has unselfishly labored to make the new Sunday School a place of religious enthusiasm.

MEDICINE PARK SUNDAY SCHOOL

Through slush and sinking red puddles, rocking from side to side and pitching from end to end, the Ford splashed and struggled on that rainy afternoon only to find the little cobbled schoolhouse deserted and closed. Another fourteen miles through the mud to get back to Lawton; but no one felt discouraged. At least the Ford had made good. And when the people of Medicine Park found out that the Missionary Ford

vould make its appearance rain or shine, the inci-ent never was repeated. There is always some-ne at the schoolhouse when we come, for one oyal scholar said that if the boys nd the Ford could come through hat terrific storm fourteen miles, urely the people were able to walk mile or a half.

The Ford you see in this picture s not entirely devoted to missionary ctivity. It belongs to the Lawton Fire Company, but any time that it s needed to serve the community ll that one has to do is to telephone nd it will come to the rescue. There are so many good deeds at-ributed to this particular Ford that it would take considerable time to re-late them all. On one occasion it brought food and clothing to a mother whose husband was in jail for two months. There was a large family to be cared for and the cupboard was bare, so the Ford was a welcomed visitor. At another time it carried a load of household goods and provisions to a mother whose house had burned down one bitter cold day during Christmas week The family was out on the street without shelter or warmth. The Ford and the driver rushed around and found another house for them and so Christmas day brought relief and happiness to that particular family.

Three weeks before Easter, the Ford brought lumber and paint to the foot of one of the Wichita Hills which overlooks the small village where our Sunday School flourishes. The boys carried a part of the lumber to the top of the hill about five hun-dred feet away and there they made a fifteen-foot cross. Near the road they made a sign board and painted the following words: "Come to the Easter Sunrise Service." Cars began to arrive even be-fore the Easter dawn, the cross at the top of the hill was lighted with green and red flares by the boys of the Sunday School and the bugler from Fort Sill gave the call to worship. Five hundred people made their way up the hillside.

One of the longest trips the Ford has so far made was to a missionary conference at Waxa-hachie, Texas, which is almost three hundred miles south of Lawton. The young people had looked forward with eager anticipation to that conference, but when the time came to start every car we might have for the journey failed. Then suddenly, the Ford said: "I can go." Rather than give up the cherished trip to hear the missionary from Japan, the young people took it at its word and started. It was a wonderful excursion. We never had a puncture. The sun poured down upon us and gave our arms, faces and necks a good red color. When

ON THE WAY TO WAXAHACHIE

we arrived with all our baggage, we found all the hotels and stores closed. It was the Fourth of July. Covered with red Oklahoma dust, there wasn't an available place where we could change our gipsy clothes for more civilized togs. Finally, we found a good Samaritan. He owned an under-taking establishment and offered us the use of his place of business. We opened our suitcases and placed our clothes on some of the covered coffins as we made a rapid change.

Last summer we held our Daily Vacation Bible School at Medicine Park. The Ford carried the pastor, provisions and scenery, and chairs for the closing exercises, which were presented out of doors. The children dramatized the well-known Bible story, "Joseph and his Brethren."

The Congregational Church of Lawton has been a missionary field for many years. It is struggling to become a self-supporting institution. Ever grateful to The Congregational Home Missionary Society which made the work possible, it is try-ing to show the same spirit wherever it ministers. The Sunday School at Medicine Park has been started through the efforts of those who own the missionary Ford. It belongs to Mr. and Mrs. Boct-ner, members of our church at Lawton, whose time and service have been unselfishly given. Mr. Smith, warrant officer at Fort Sill, is now super-intendent of the school and he and Mrs. Smith are giving time and earnest effort to help the com-munity. Every Sunday will find these families making their way, rain or shine, to the little cobbled schoolhouse where the story of Jesus is being lived as well as told by the leaders of the work.

The Ryder Memorial Hospital

By LUIS ROSARIO NIEVES

The principal of the Humacao, Porto Rico, High School gave his students various local subjects upon which to write essays. One young man was given our hospital as his subject and after investigating its work, he wrote the following, which was subsequently published in the Puerto Rico Evangelico, *the union weekly newspaper of all the denominations working on the Island.*

ON a picturesque hill kissed by the tropical breeze, to the northeast of Humacao, stand out the beautiful buildings of the institution whose memorable name furnishes the title of this article.

In that situation where the soul is filled with sweet emotions from the contemplation of the beautiful panorama displayed in the surrounding country; where the noises of the city do not reach; where the atmosphere, in addition to being perfumed by fragrant flowers, seems to be purified, carrying healing forces to the bodies of the patients; where the sun appears to radiate with more splendor, flooding everything with light and brilliancy; and where the grass is always clothed in holiday attire, flourishing in emerald exuberance, there are planted those buildings where innumerable patients find their cure and return home to praise Ryder Memorial Hospital. Others, who before they went there were transgressors of both human and divine laws and were wandering irresolutely as a boat without pilot at the mercy of boisterous winds and roaring waves, have returned to their homes to confess that in Ryder Memorial Hospital they have learned to know Christ as the Savior of their souls and to know that he lifts up the fallen, strengthens the weak, consoles the sad, protects the forsaken, and relieves the burdened. With this confession they have repeated verses of hymns which they have learned in the hospital.

CENTER BUILDING, RYDER MEMORIAL HOSPITAL, PORTO RICO

Such is the skill displayed by the doctors of the hospital in their fight against sickness that they have won the praise of high public officers in this and other towns and the great appreciation of numbers of patients who have been there, and of all who know them. With diligence and Christian courtesy they put all their talents into their work. We speak not vain words but well authenticated facts for we have seen sick people who went there in the most miserable physical condition go forth completely cured by the knowledge, care and skill of these doctors.

And what shall we say of the nurses? They are devoted, diligent and sympathetic. Their young faces, always smiling, reflect clearly the Christian love which saturates their hearts. Always they have for the patients kind words of love and counsel which fortify them in their sicknesses.

With the new Ranney Wing they have room for many more patients. This wing is well equipped and modern. All is new, clean and shining. From

GROUP OF NURSES AND NATIVE PASTORS

ne spacious porches on the north can be seen a anorama of an extensive valley. Winding through is the yellow road beneath a canopy of green oliage with here and there small groves. Beyond ppears a high and grey mountain where the palms ft their shapely bodies and emerald green tresses o the sky.

This institution is not sectarian, much less s it commercial. It is absolutely Christian, founded with the holy and noble purpose of alleviating the pitiful ills of humanity. There is a place for patients of all creeds, since the one thing desired is to show to all the world that here all are treated with sweetness and love and that this hospital is an active branch of the church of Christ which struggles ardently to make the world better.

OHIO WING AND CORNER OF NURSES' COTTAGE

What more may be demanded of Ryder Memorial Hospital? Only that its fame and influence may be extended more widely. We ought to give infinite thanks to God for having given us this beneficent institution; to the doctors for their skilful treatment; and to the sympathetic nurses for their tender and zealous care.

The Ryder Memorial Hospital, Humacao, Porto Rico, was founded and is maintained by the American Missionary Association. It consists of three connected buildings:

The Center Building, built by money raised by Dr. C. J. Ryder;

The Ohio Wing, built by the women of Ohio;

The Ranney Wing, built by a legacy from Mr. E. G. Ranney.

In addition there are five other buildings: the Cummings Medical Residence; a cottage for the supervising nurses from the States; a cottage for the senior and graduate Porto Rican nurses; a home for the student nurses; and a concrete building housing the kitchen and laundry.

The hospital itself is a one-story, concrete, fireproof row of buildings with a capacity of fifty-five beds, of which fifty are at present equipped. Some of the older furniture needs replacement, but for the most part the hospital is thoroughly up-to-date and able to carry on all the branches of modern medical and surgical work, including laboratory work and *X*-ray. Its patients present the same varieties of disease that may be found in any hospital in the States, and, in addition, the tropical diseases. The Nurses' Training School is recognized by the Porto Rico Board of Medical Examiners and gives three complete years of training. An eighth-grade certificate is required for entrance. The girls come from churches of all the denominations working in the Island.

The staff consists of two resident doctors, James Watson, M.D., and Harriet I. Skemp, M.D., and a non-resident consulting doctor, J. S. M. Pressly, M. D. Mrs. V. C. Paul, R. N., is the Supervisor of Nurses and her husband, Mr. F. J. Paul, is Technician. Mrs. James Watson is Matron, Miss Carmen Jimenez, R. N., one of our own graduates and a graduate of Blanche Kellogg Institute, assists in office and pharmacy. There are fourteen student nurses in training.

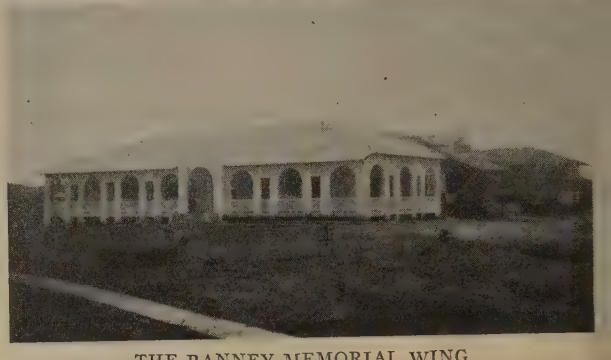
Last year's report showed: dispensary patients, 14,398; bed patients, 917; operations, 329; maternity cases, 36.

This year the dispensary patients show an increase

MEMBERS OF STAFF, RYDER MEMORIAL HOSPITAL

of over twenty-five per cent, and since we have just opened the Ranney Wing the number of bed patients will also be much increased. These are the people who react most enthusiastically to the mental and moral atmosphere of the hospital, carrying the spirit of its service back into their homes. The church at Stamford, Connecticut, Rev. Alfred G. Walton, pastor, has just donated a fine and costly operating table to the equipment of the hospital. The budget for the year is $25,000, of which over half is contributed by the A. M. A., the rest being raised in the hospital from patients who can afford to pay a little.

THE CUMMINGS MEDICAL RESIDENCE



THE RANNEY MEMORIAL WING

Information concerning gifts of equipment and material for the hospital may be obtained from the A. M. A. office, 287 Fourth Avenue, New York City, or direct from the Superintendent, Dr. James Watson, at the hospital, Humacao, Porto Rico.

Work With Students

What One Church Is Doing

By REV. J. P. JOCKINSEN, *Manhattan, Kansas*

A TRANS-CONTINENTAL train was speeding westward. Among the passengers was a lean, muscular young man, a Bulgarian, who was on his way to Kansas State Agricultural College to prepare himself for larger service to his own countrymen. When six or seven years old his home was destroyed, his people killed and he was taken to a primary school of the American Board. From 1907 to 1914 he attended the Salonica Agricultural and Industrial Institute, and had dreams of coming to America. But the Great War frustrated the realization of his dream until a year ago.

Now that he had arrived he felt out of place. Everybody was well dressed; his own clothes were shabby, wrinkled and ill-fitting. Everybody was reading a book or a newspaper, or was in a hurry. Nobody would talk to him. In New York he had eaten in a restaurant where liquor was served, and his high ideals of America began to collapse. Wasn't he making a colossal mistake, he mused, coming to this country and leaving wife and child to share in such trials? He wished he could sail back across the ocean to Paris, through Switzerland and then home again! But now he was in Manhattan, Kansas. Following the advice of a friend, he asked to be driven straight to the Young Men's Christian Association. There he was met by our Student Assistant, who helped him to register, to enroll in college, to find a room, and to adjust himself to the new life. But best of all, he found a friend.

This youth is most observing. He gives promise of being a leader among his people. The Congregational Church has been a real home for him. Here he has found fellowship, friendship and inspiration. This is his last year. Next year he goes back to his people.

Thus we aim to meet the needs and minister to every student who comes to us. More than one foreign student has thus been befriended, and has been given the best socially and religiously that America has to give. Many a lonely, bewildered student, away from home for the first time, has found new heart through fellowship and friendship in our student and church work. Out of four thousand students, including the summer school students we have approximately two hundred and fifty Congregational preference students, besides many others who attend our church. The Methodists and Presbyterians each have full-time student pastors, parsonages furnished. They and the Disciples of Christ Church are putting on state-wide campaigns for student foundations, buildings, equipment and stu

dent centers. The Congregationalists led with a student pastor years ago, but available funds since 1916 have not been increased with the cost of living. Rather, they have been decreased by five hundred dollars! What can we do with an income of $1,100? In 1926 I searched this country from coast to coast, but could find no student leader at such a salary for even part-time service. Therefore, we fell back on our own resources, and have employed as student helper one of our own students, a very exceptional young man, who is an outstanding leader among students, not only socially, but more especially scholastically and religiously. He is a competitor for the Rhodes Scholarship. He served as president of the student Young Men's Christian Association for two years, he is known by practically every student in the college—an advantage which few college pastors have.

In addition we employed a dramatics director in the college, a member of our church, as religious dramatics director. Every month some religious drama or play was presented. This year she is teaching a class in religious dramatics. These young people in turn will direct plays and pageants, and thus train themselves for a similar service and leadership in their own home churches.

The pastor himself gives unstinted service to the student work, though the church is primary. He is presenting a course, "A Sociological Study of the Bible," for which college credit is given, with an average attendance of thirty-three students per Sunday.

We have two student organizations, the Good Fellowship Society, made up of both college and employed young people. They meet Sunday evenings for devotions and a discussion of problems and themes of current interest. Social meetings are held twice a month. These meetings are well attended every Sunday evening by from forty to sixty students deeply interested in applied Christianity.

The Lambda Tau Kappa is a Congregational fraternity, made up of loyal and interested young people, which meets once a month. The ritual and initiation are based on Congregational history and the program is always built around some pertinent religious theme. Last year a study was made of Congregational leaders. This year the interest centers around comparative religions.

The work is thoroughly organized. A college board of five members, including one student member, is elected annually by the church and is responsible for the employment of all student help, the disbursement of funds and the general policy followed. The staff meets with the college board and makes its reports to that body every month.

The Good Fellowship Society and the Lambda Tau Kappa are responsible for their own funds, the former providing for their own entertainment, socials, advertising and benevolent work. The latter is paying two hundred dollars to Chicago Theological Seminary for the equipment of a room in the new dormitory.

The parsonage is always open to students, open house being held the first Sunday in the school year and the students being frequently entertained at dinners and other occasions. The women of the church give a complimentary dinner every year to the new Congregational students. The services of the church are well attended by students, faculty and townspeople, and a message which is interpretative, educational and inspirational to students as well as adults is preached, the objective being to build up the church for Christ that students may know what a real church should stand for and achieve in a community; also that their religious thinking may be vitalized and adjusted to scientific views, that their spiritual lives may be conserved and strengthened and that they, too, may go out and serve.

Progress Among New York Women

NEW YORK women are getting used to their new name. At first the syllables in "The Society of Congregational Church Women of the State of New York" did not always come trippingly from the tongue; but practice makes perfect.

The president, Mrs. Warner James, of Brooklyn, filled a number of speaking appointments during the early summer and fall, getting acquainted in churches and women's groups.

Mrs. Mary D. White, the field secretary, has already met fifty-five appointments in churches, women's groups and young people's conferences. Mrs. White has as her fellow-workers an able group of association chairmen, who are carrying on efficiently in their own territories. Regular meetings of the executive Board are held monthly in New York, the first meeting of the year, however, being held in Syracuse in connection with a meeting of the regional committee. Fall rallies were also held in the Brooklyn and Manhattan districts, with good programs, good speakers, and good attendance.

First aid of every description for the program

committee of the women's missionary society in the local church is offered by the literature committee, working under the able leadership of Miss Helen F. Smith.

This committee is ready to supply leaflets on projects; Thank Offering material; study books with suggestions for reading courses; outlines for programs, and missionary letters. All this wealth of material is available through association chairmen as well as from headquarters.

The women throughout the state are loyally adopting the projects, and the threefold percentage. Local missionary committees are active and alert, and many churches are receiving new impetus from their energetic women's groups. As they work in close cooperation with the state conference, the women are gaining a new comprehension of the conference program and the responsibility involved in it, and are finding challenging tasks within their own state borders.

One of the aims fostered by the Society is a substantial increase in the numbers of women sent to our summer conferences, such as Northfield and Silver Bay. The attendance of young people at the various young people's summer conferences and week-end conferences is also a matter of concern to them.

A secretary for young people's work and a secretary for children's work have charge of these important departments, and are planning methods and helps for promoting missionary education among the members of Sunday Schools and young people's organizations, for training future leaders, and instilling the missionary spirit into those who will, in a few short years, bear the responsibilities of our missionary enterprise.

The Society of Congregational Church Women of the State of New York takes her place among her sister organizations gladly but with due modesty and willingness to learn. She extends her cordial greetings, and will welcome a friendly word from her neighbors now and then. Though we are not associated by states as closely as formerly, we are still working together at a great common task, and have need of sympathy and encouragement from each other.

In the Path of the Flood

THE sudden flood which ran down through the hills of Vermont a few weeks ago has, of course, brought financial loss to many of the members of our churches. One pastor writes, "The blow is hard. You see it is not simply the church but many of the best supporters that have suffered. But I trust we shall stand up and face the future as Christians should."

Montpelier is considered to have suffered the greatest property loss of any community in the state. It will probably exceed $2,000,000. The members of our Bethany Congregational Church there, Rev. Charles Newell St. John, pastor, have lost to the extent of hundreds of thousands of dollars. Rev. Mr. St. John, writing in answer to letters of sympathy sent to him from the office of the Church Extension Boards in New York, says, "Our church is a wreck inside the auditorium and chapel. We had eight feet and seven inches of water on the floor of the church. It covered the keyboard of the organ. Pews in the center section were literally torn from the floor and twisted in every direction. Three pianos were ruined. Mud was over everything. Our mail has been carried by air mail since the flood."

But it takes more than a flood to break the spirit of the old Green Mountain State and the good pastor says, "We shall not forget the great work of the Kingdom because our little section has experienced a disaster. We do not propose to commit spiritual suicide by brooding over our own troubles. We have also been richly blessed by many expressions of practical sympathy and real Christian fellowship."

Toys Needed at Ellis Island

Toys are always in demand at Ellis Island, particularly at the Christmas season, but the following list is for things that are greatly needed and used during the entire year; kiddie car; scooters; auto trucks; building blocks (large); dolls (large); doll beds (large); doll carriages; doll trunks; fire engines; railroad trains. Those desiring to help our work at this port of entry should forward gifts to Mrs. Jennie F. Pratt, Missionary Rooms, Ellis Island, New York harbor.

In Dazey, North Dakota, an open-country parish eight miles from town, a remodeled church building was dedicated last August. John D. Langenes, of Chicago Seminary, preached here last summer. The pulpit, chairs, organ and pews for the building were supplied by the church at Fingal.

Buster and Lizzie

By REV. G. J. POWELL, *Ballantine, Montana*

No one is better qualified to write about the origin and development of missionary transportation in the United States than Dr. Powell. During a service of approximately thirty years as Superintendent of the Black Hills district, North Dakota, and Montana, he had every opportunity to try them all. He does not, however, mention the many times when no "Buster" or "Lizzie" was available and he walked. This able and valued former Superintendent of two great states is now serving the church at Ballantine, happy to have had a share in caring for their missionary interests and introducing pastors to the churches within their border.—EDITOR.

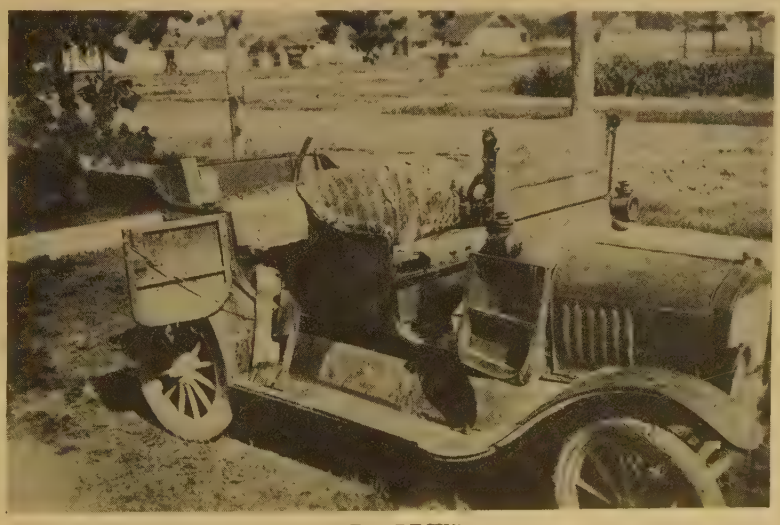
IN the spring of 1892 Rev. B. F. Shuart reached the end of the Northern Pacific Railway, bought a horse and rig and headed westward for Coulson, now Billings. He was commissioned by The American Home Missionary Society to carry the gospel into this rapidly settling part of Montana. This was the first horse to bring a missionary of the Pilgrim fellowship to Montana.

When Mr. Shuart arrived he was welcomed heartily, but not as a preacher. They thought the long-coated gentleman was the expected show man, and were very much disappointed and disgusted when they learned he was a minister and intended to hold church in the new town. A shaggy-haired loiterer about the saloon drew him to one side, pointed to the mountains to the west and told him there were some people from Missouri behind those mountains. "They might need you; we don't," said he. But Mr. Shuart stuck and used that missionary horse to serve his large new parish.

"BUSTER"

Buster, Later Dan the Pilgrim

In 1910 an Oberlin student came to a large missionary field adjoining the Fort Peck Indian Reservation. He had been assistant in Dr. Bradley's Cleveland church. He could not afford to buy a horse, and the writer, then Home Missionary Superintendent for Montana, appealed to Dr. Bradley. Back came fifty dollars from the Christian Endeavor Society of Pilgrim Church. Buster was the name of this missionary horse. He was a pinto and almost covered with brands. After traveling for a year on his gospel errands the student returned to the seminary and another missionary found Buster too slow. He wandered off to the Indian reservation, "returned to the blanket" and fell from grace. The missionary superintendent on visiting the field inquired for Buster, and learning he was lost to the gospel work, offered a reward for his restoration to the fold. A few days later he was found and put to work in the line for which the Cleveland young people gave him. In telling the story to Dr. Dan Bradley's Endeavor Society, the missionary superintendent gave an account of Buster's good work, his lapse and recovery; and he further reported that they had changed his name. He was to travel henceforth under the name of Dan the Pilgrim. A few years afterward L. H. Bent, the missionary on the Froid-Medicine Lake field, was given this equine hero and came to regard him as a real friend.



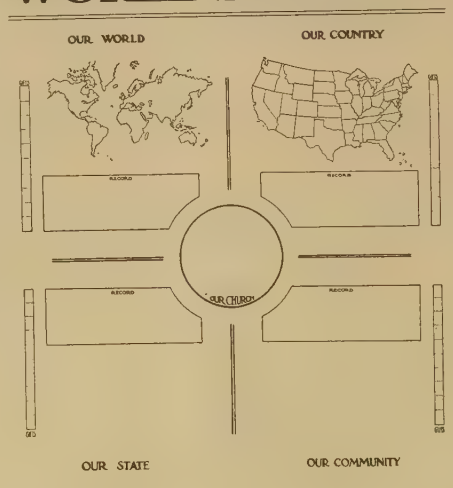
"THE WRECK"

A little later Rev. T. C. Peterson, another missionary in the central part of the state, was footing it through all kinds of weather and roads over a large parish near the Snowy Mountains. William S. Beard was then Assistant Secretary of the Home Mis-

sionary Society and his sympathy took the practical form of a trip to his old parish at Willimantic, Connecticut. He told the story of Mr. Peterson traveling on foot over a widely scattered field. The response was a Ford car, the first Lizzie of a noble succession of gift cars. After Mr. Peterson had worn it out and it was about to be scrapped, an Oberlin student named Phillippi rescued it from oblivion, had some repairs made, procured some new tires and Lizzie was restored to grace. Several more thousand miles of missionary travel were added to her record—humming the praises of the Willimantic church—then she was again ready for the scrap pile. But there was still in her mechanism the grit and grace of Connecticut and again she was restored to service. She was passed on to Rev. R. J. Beebe. He had her re-tired, put in new cushions and upholstering, supplied a new top, brightened her up with paint, and you should have seen that proud car after five years on a Huntley Project parish carry this family over the mountains for two years of service in the western part of the state. Mr. Beebe used Lizzie for two years, during which time he served four missionary churches and finished his course at the Montana State University. I saw him in Billings the other day traveling overland from out near the Idaho line to a parish down in Illinois. He was taking his family—a wife and five children—to this new field in that same Lizzie. He asked me to come out and see her. There she stood resplendent in new paint. He started up the engine to let me hear that Willimantic song, modified by the new "works" he had just installed within her. After traveling two thousand miles from western Montana to central Illinois, Miss Lizzie Willimantic will continue in "grace" to travel the gospel way in service. Buster has gone his thousand and Lizzie her tens of thousands on the missionary road, but in total mileage Buster has the record. What next? The Lindbergh way?

A New World Service Chart

THE new World Service Chart has already found its way into hundreds of churches and Church Schools and many have spoken of it appreciatively as a splendid aid to the visualization of efforts in the field of missionary education. The accompanying picture gives a clear idea of the chart, but the chart itself is approximately 26 x 36 inches in size.



The chart is planned on the supposition that the group's interests will cover "World," "Country," "State," and "Community." No Christian's vision should be any narrower. In most cases the World interest will have some relation to the work of the American Board; the national interest will be concerned with the work of the Congregational Home Boards; and the state interest will relate itself to certain denominational enterprises in one's own state. The fourth section offers an opportunity to record any special community efforts, *e. g.,* for a children's home, a hospital, a home for the aged, and so forth, or perhaps a particular type of service for the local church.

Most Church Schools or other groups will use the chart for a year, devoting about three months' time to each of these four interests. *The General program material for World Service Schools follows this fourfold division.*

When you introduce the chart you will no doubt want to paste a picture of your own church in the circle at the center.

As you develop your program you will want to use the maps for marking points of special interest, perhaps drawing lines to connect with your home community. When you come to the third quarter it will be easy to find someone who can draw a map of your own state on which appropriate points may be located. In the fourth section above the words, "Our Community," a suitable picture may be placed.

In the sections marked "Record" paste a suitable picture or have a member with some artistic ability write in a record of what you have done during the quarter—in service, dramatization, reading, programs, and so forth.

At the sides you will note a place to record "Gifts." If you have a definite aim or goal in your giving each space may represent one-tenth of that amount. Thus this chart is as usable in the Church School

with a goal of ten dollars for world-wide work—or homeland work, or state missionary work, and so forth—as in the school with a goal of $1,000. Those who do not care to set a financial goal for themselves but prefer simply to record their gifts may do so, writing in figures at the space divisions and using red or some other color to indicate contributions actually made.

Any church group that will use this chart—Church School, department, young people's society, women's association, and so forth—may secure one without cost from the Department of Missionary Education, Congregational Education Society, 14 Beacon Street, Boston, Massachusetts. The one who sends the order should indicate clearly the church and the group in which it is to be used.

For Leaders of Study Classes

ONE of the many activities of the Department of Missionary Education of the Congregational Education Society is the so-called "Leaders Helps Service." This is solely for the purpose of assisting leaders of adult or young people's classes for mission study.

These courses may be in a Church School of missions. They may be short courses of study in the Church School. They may be conducted as part of the program of the women's association. They may represent a young people's six-weeks' study or that of a men's group.

In any case leaders are invited to write to the Department of Missionary Education, 14 Beacon Street, Boston, Massachusetts, indicating (1) the textbook that is to be used, and (2) the group that is to use it. The helps that will then be mailed to the class leader are (1) a mimeographed outline giving a suggested procedure for each class session, together with a list of appropriate readings and other suggestions; and (2) some leaflets having to do with Congregational work appropriate to the theme of the course.

Helps are now available on the following 1927 courses of study:

Cavert, S. M.—"The Adventure of the Church."
White, E. E.—"The Story of Missions."
Burton, M. E.—"New Paths for Old Purposes."
Platt, M. S.—"A Straight Way Toward Tomorrow."

Of the books published in 1926 helps are also available on the following:

Mathews, Basil—"Young Islam on Trek."
Sailer, T. H. P.—"The Moslem Faces the Future."
Zwemer, A. E. and S. M.—"Moslem Women."
Felton, Ralph—"Our Templed Hills."

In some instances helps may also be secured for study books published prior to 1926. Correspondence is always welcomed. There is no charge in connection with the "Leaders Helps Service."

Breaking Down Barriers

I live in a little house
But the door can open wide—
I live in a little house
But the whole round world's outside!
—MARY STEWART CUTTING.

WHAT an inspiration it was last year to be one with the whole round world on the World Day of Prayer, to be voicing the same petitions in Africa, the Americas, Asia, Europe, the islands of the sea, the arctics and the tropics! Has it not, somehow, made a difference all through the subsequent months that on that day the incense of intercession rising from each country mingled and became as one? Surely, yes!

And now we approach another observance of the World Day of Prayer which, as usual, will be on the first Friday in Lent, February 24, 1928. As this is somewhat earlier than last year, we must bestir ourselves speedily. Did your community hold an interdenominational meeting last year? Did you remember that the observance is inter-racial, as well as interdenominational and international? The leaders in the different local societies should be called together at an early date to start preparations in ample season. The supplies are ready. Send to denominational headquarters for them all.

So many reported the inspirational value of the Cycle of Prayer on the Call to Prayer card that it was decided to repeat it. Get the quantity of Call needed to give one to every person in your church and neighborhood, not forgetting shut-ins. The card is free. Daily use should begin now, leading up to February 24; and many will desire to continue its use throughout the whole year.

Last year for the first time a Retreat, "Toward Power in Service," was printed and found very helpful—in fact, so helpful that it is to be used again this

year. It is priced at ten cents; only two or three copies are needed—one for leader, one for pianist, one for song leader.

The program, "Breaking Down Barriers," proceeds from Thanksgiving through Confession and Intercession to Consecration. It may be followed entirely as printed, or modified and adapted; it may be repeated at morning, afternoon, and evening meetings or divided into sections with luncheon coming in between. The price is two cents, $1.75 per hundred. A little touch of artistry has been introduced in the sketches suggesting the four projects designated for special interest by groups observing the day in the United States. There is a leaflet of Suggestions for the leader, several copies of which are furnished free with each order for programs.

You will want to use the attractive blue and cream "sticker" on personal and official correspondence. It is a new feature this year, gummed ready to be placed on envelope and letterhead. The price is nominal—$1.75 per thousand; 25 cents per hundred.

The two hemispheres are on the Call, Program, and sticker, and may become the permanent emblem

A growing number of young people's, girls', and children's groups are observing the day, and we learn that increasingly men are present at the meetings. Be sure to use all possible publicity—the Call should be sent widely in personal correspondence; bulletin boards and church calendars should carry notices for several weeks before the day; there should be no conflicting appointments or meetings; pastors should be requested to make announcement from the pulpit, and presidents of women's civic, literary, and religious societies at previous meetings; posters locally prepared may be advantageously utilized. Above and beyond all the "methods" do not you, yourself, fail to pray that guidance and inspiration may be given to all upon whom rests responsibility for planning and preparing for the Day, both nationally and locally.

Our Brother of the South

CONGREGATIONALISTS will look with great interest upon this picture. It is that of a very attractive building and all lovers of what is evidently fitted for its purpose will have kind words to say about it. But we who have not been in the past as welcome as could be desired to the religious life of the South will be especially pleased with it. It is one of the signs that the simple, democratic evangel that is native to the sons of the Pilgrim is some day to be as much at home in the South as it is in the North.

THE CHURCH OF WIDE FELLOWSHIP. SOUTHERN PINES, NORTH CAROLINA

The building is the house of worship of the First Congregational Church at Southern Pines, North Carolina. It was organized in 1895 with a membership of thirty-eight, which has now become over one hundred. The population of the town is less than one thousand in the summer but rises to over four thousand at other times in the year. It has become permanently popular as a winter resort. The contact which it permits of people from all parts of the country gives to it unusual influence. North Carolina is one of the most progressive of the Southern states, and work developed strongly at such a place will be in every way a profitable object lesson. The local membership is pledging itself heavily to pay for this building, which will cost $46,500, and the Congregational Church Building Society is doing its full part to carry the enterprise to a successful finish. We wish there were more such churches.

Dr. Malcolm Dana, who spent the early fall months at the Pacific School of Religion at Berkeley, California, interpreting the methods and ideals of the Department of Town and Country Work to the students of that institution, is now in Florida in the interests of the rural work.

Sowing the Good Seed

THE faces shown in this picture represent thousands of children in this country whose lot is cast in places seldom visited by the American traveler. They live far from railroads and it would take long runs in many directions and over roads at times hard for even high-powered automobiles, to reach them. Their parents in securing large tracts of land where wheat can grow or cattle graze have made great ventures in the success of which we all like to boast but of whose failures very little is said. No work being done is more near to the mind of Christ than that fostered by our Sunday School Extension Society when it sends out for at least some weeks of the year students from our colleges who will get these children together under religious instruction. This is a Daily Vacation Bible School in the north-central part of North Dakota. Some of these children live ten miles from any place where a church can be sustained. They are wholesome, vigorous specimens of young American life and respond thankfully to every exposition made before them of the things that are most worth while.

Not far from where this group was gathered a community church has been made up including a larger part of the population of the district. There is no town or village. Religious services can be held only in summer, the roads being impassable in winter. It is entirely free from all denominational control. With the Christian spirit of mutual service, the people help one another and have organized themselves so as to do this most effectively. Here no sectarian rivalry chills and separates. One Sunday this year a Young People's Society of Christian Endeavor meeting was led by a Roman Catholic girl and in the evening a sermon was preached by an Episcopal bishop. One of our missionary pastors says, "There are in this country rural communities like——— in which the ideals of Jesus are cherished. People are uniting to do acts of charity and so they are maintaining the church in its purest form. Contrast such a community with the other type of Western towns which so generally give color to the views held by the average citizen of the East."

A DAILY VACATION SCHOOL IN NORTH DAKOTA

Japan's Christmas Gift to America

By REV. SIDNEY L. GULICK

Executive Secretary, Federal Council's Commission on International Justice and Goodwill

FIVE million Japanese children have joined their *sen* (pennies) to send to America a most extraordinary Christmas present.

Some sixty "Doll Ambassadors of Goodwill," one from each Prefecture of the Empire, made by the most expert doll artists in the world, are at this writing touring Japan on their farewell trips. In each Prefecture a separate farewell will be given to its own little Ambassador. Not only will she come herself, but she will be entrusted with gifts from the Japanese children of that Prefecture to the children of America.

The whole party will be given a farewell reception on the Emperor's birthday, November third, will be placed on public exhibit in Japan until November eighth, and will sail from Yokohama on November tenth, arriving in San Francisco on November twenty-sixth. They are coming to attend our Christmas celebrations and, as stated in one Japanese announcement, they are to be "in time to be placed on Christmas trees in America."

An Expression of Japanese Friendship

The little Ambassadors of Goodwill are thirty inches tall. Their extensive wardrobes of gorgeous kimonos and obis are made of the most costly and beautiful silk, specially woven, designed and dyed. Every doll and all her possessions will bear a distinguished family crest (coat of arms) each different from the others. Each Ambassador will have a trunk for her wardrobe and bedding, a chest of six drawers, a chair, a writing and study desk and a mirror-stand, all of black lacquer trimmed with gold. She will have pen and ink and stationery with the family crest. It is reported in

Japanese papers that the cost of each doll with her outfit will be nearly $200, all contributed by the children of the Empire.

What has started this extraordinary visit to America of these unusual Goodwill Ambassadors? The reply is that no Japanese was satisfied with mere "thank-you" letters and photographs in exchange for the 13,000 Doll Messengers of Friendship which went to Japan from America last winter.

America's Messengers to Japan

Those Friendship Messengers were sent by tens of thousands of children representing every state in the Union. The children had dressed the dolls themselves, secured their tiny passports and railway and steamer tickets and had sent along with them their own individual messages of goodwill to the boys and girls in Japan.

The Japanese papers caught the story and reported it in full, with many pictures of the dolls, to every city, town and village, and to every school in the land. Thousands of children welcomed the Doll Messengers at the wharf as they arrived on the various steamers. They met them at the stations, oftentimes waving American and Japanese flags.

In one place the children were so excited "they could not sleep nights," as the mothers reported. "It is doubtful if the children are any more enthusiastic than the elders," wrote a missionary observer in Kyoto.

Welcome Even at the Imperial Palace

After long deliberation, the Department of Education decided that Miss America should go to Princess Teru, the daughter of Their Imperial Majesties, the Emperor and Empress of Japan. But, in order that she might not be lonely in going to her new home in the Imperial Palace, her forty-eight sisters, the Misses Maine, Kansas, California and the rest, went with her for an audience with Their Majesties and for a six days' visit in the Palace.

This extraordinary welcome given to the American Doll Messengers of Friendship by the entire Japanese people has furnished the background for the coming to America of the wonderful Doll Ambassadors of Goodwill.

A Welcome to Japan's Messengers

The Committee on World Friendship among Children is now planning for the best possible welcome receptions in Washington and New York and then the little Ambassadors will divide into five or six parties and tour the country, visiting, it is hoped, a hundred of our principal cities.

A Program for Your Teachers' Meeting

By ERWIN L. SHAVER
Secretary Leadership Training, Congregational Education Society

ONE point at which every Church School can and should make perceptible and steady improvement is in the introduction and use of better equipment. The quality of equipment which we are willing to provide for Christian character education is one indication of how high we value it. The standard in this respect should be not a whit lower than it is in the case of equipment for the public and private schools which our pupils attend.

The subject, therefore, is one which is appropriate for careful treatment at a teachers' meeting some time during the year. When the subject can be made a matter of real interest, which ought not to be difficult, the suggestions which follow will give the basis for a worth while meeting. Adapt them in such ways as will make the meeting helpful to your type of church with its peculiar problems. But provide for real thoughtful advance preparation for the meeting and carry it on in businesslike fashion. Avoid undue argument, a spirit of pessimism, or the undertaking of too big a program of improvement at once, if you wish the best results from the conference. Plan for a few improvements and actually carry them through.

Better Equipment for Our School

Purpose: To discover what kind of equipment is best for a Church School, to survey our particular needs, and to take steps to see that they are met.

Advance Preparation Suggested: The best results will come only where the most suitable of the following suggestions for advance work are chosen by the leader of the meeting and assigned to responsible members of the staff, or to others, for preparation.

A.—*Assignments* for investigation and report:

1. A report upon what would be ideal equipment for a school of our size and type. This should be prepared after reading authoritative books, consulting specialists and observing particularly successful schools.
2. A report upon the needs of one's own school. The committee preparing this report should secure from each departmental superintendent —and through this person, from the teachers—

and from each special officer a statement of his or her needs in such matters as furniture, maps, tools, text and reference books, and so forth. These individual statements should then be combined in a single report.

3. A report upon the type of equipment which other character-building agencies are using with success. This report may be divided into three sections and be made by three committees if desired—viz., (a) the equipment of other Church Schools; (b) the equipment of public and private schools; and (c) the equipment of character-building agencies allied to the church.

B.—*Reports* upon readings from the following list:

1. Bower, William C. "A Survey of Religious Education in the Local Church." See index. University of Chicago Press.
2. Brabham, William M. "The Sunday School at Work in Town and Country." Chapter X. Doran.
3. Burroughs, P. E. "A Complete Guide to Church Building." Chapters XX-XXII. Doran.
4. Cope, Henry F. "Organizing the Church School." See index. Doran.
5. Cunningham and North. "The Organization and Administration of the Sunday School." Chapter X. Abingdon Press.
6. Evans, Herbert F. "The Sunday School Building and Its Equipment." University of Chicago Press.
7. Fergusson, E. M. "Church School Administration." Chapter VII. Revell.
8. Miller, Ernest A. "Making the Old Sunday School New." Chapter V. Abingdon Press.
9. Smith, Frank W. "How to Improve Your Sunday School." Chapter V. Abingdon Press.
10. Squires, W. A. "A Parish Program of Religious Education." Chapter IX. Westminster Press.
11. Tralle and Merrill. "Building for Religious Education." Chapters IV, VII and X. Century Company.

C.—*Special Features:*

1. An exhibit showing improved types of equipment, making use of pictures of well-equipped churches, catalogues and other literature from publishing houses and denominational headquarters, samples of proper equipment, and so forth, may be held.
2. A chart on which is placed a summary of the report suggested under A-2 above should be displayed at the meeting.
3. Secure, if possible, two persons who can give interesting accounts of success in securing equipment, one telling of how certain home-made equipment was obtained, and the other telling how money was raised to purchase needed equipment.
4. A speaker who is a specialist may address the meeting briefly, but plenty of time should be left for discussion.

Program Materials for the Meeting

Hymns:

"O Master, Let Me Walk With Thee."
"Faith of Our Fathers."
"Lead On, O King Eternal."
"Take My Life and Let It Be."

Scripture:

Isaiah 6:1-8; Matthew 10:1-15, 16-23, 24-33, 34-42, 25:1-13; John 6:22-51, 15:1-16.

Prayer:

O God of beauty and of truth and of love, we are pleased to know that thou dost reveal thyself to us in so many ways. We believe thou hast put beauty and harmony and order in the world to help us to live aright. May we avail ourselves of these aids to finding thee and belittle them not.

As we think of our children and all the good gifts we would give them, we learn more than all else that we may give unto them characters that will stand the test of temptation, that will make them high-minded thinkers and producers of goodness and happiness. Because this is our aim, we hesitate not to give freely of our substance for their daily training of mind and body. May we just as freely—nay, more so—give of time and talent and money to train them in the spiritual ideals of Jesus.

Grant, O Bountiful Giver, that we may stand ready to equip our Church Schools in the very best ways, so that every aid which is effective will be brought to bear to make rich Christian character. May we call to our service in this task of equipment thy gifts of wood and stone, of light and color, of sound and harmony, of quick response of eye and ear—all these—that the very atmosphere of our Church School may breathe thy presence.

Forbid, however, that we should forget thee in using these aids. May these creations of thine never shut out thy spirit, but rather be the means of revealing thyself to us more fully as the loving Father of all mankind, the God of our Elder Brother Jesus, in whose spirit we pray. Amen.

Materials for Discussion:

The special assignments for reports, the reading done by the members and special features included should raise a number of questions. The list which follows is intended to insure that certain points under the theme of the meeting are brought before the members.

Questions for Discussion:

1. How far is good equipment necessary to a satisfactory program of Christian character development?
2. What do authorities consider desirable in the way of such equipment? (See report 1.)
3. How far does the equipment of our various departments and our school as a whole measure up to the standards? (See report 2.)
4. What have other successful Church Schools done to improve their equipment? (See report 4, a.)

5. What equipment do public and private schools provide? (See report 4, b.)
6. What equipment do other character-building agencies provide? (See report 4, c.)
7. In view of our frequent statement that "education for goodness is more important than education for smartness," should a Church School be satisfied with equipment inferior to that of the public school?
8. What are the expressed and unexpressed reactions of pupils to crude, ugly and meager equipment?
9. Can Christian character development be hindered by too much and too elaborate equipment? How? What shall we do about it?
10. Are the cheapest texts and quarterlies the cheapest in the long run?
11. What do you think of lesson helps and papers carrying advertisements which "stretch the truth" (e.g., "football given away free")? What has this to do with equipment?
12. What would seem to be a minimum of good equipment necessary for our Church School this year?
13. How much of it can we make with the aid of the children and adults?
14. How can we raise the money to buy the remainder?
15. Where can we purchase the best equipment?

Possible Outcomes of the Meeting

1. A definite program of keeping up-to-date in matters of equipment.
2. A program of home-made equipment construction.
3. An order for new equipment.
4. The displacement of inferior texts by those of a higher grade.
5. A policy and program of care in preserving and caring for equipment.
6. Greater interest on the part of the teachers in providing and using high-grade equipment.
7. Greater interest and response on the part of pupils to the influence of equipment improvements.

Smith of Nogales

O. A. Smith is an institution in Nogales, where no provision is made for the folks who come to the United States from Mexico. Through his efforts people stranded in this little town receive help of many kinds: food, shelter, assistance in legal matters, medical attention. They pass on to new homes with grateful memories of this ministry of love. What an opportunity Congregationalism has in this little Border city, and how well its church and minister are measuring up to it is told in the following article.—EDITOR.

TRINITY Congregational Church, Nogales, Arizona, of which Rev. O. A. Smith is pastor, is both a home mission and a foreign mission station. Only a city street separates Nogales, Arizona, from another town of the same name in Mexico. They are really one city. Nogales is the port of entry to the west coast of Mexico and eighty-five per cent of our business with Mexico is said to originate there. On account of its peculiar location its inter-city life is the focal point for international and transcontinental activities.

REV. O. A. SMITH

The combined population of the two towns is nineteen thousand, a cosmopolitan people, composed of many races, and, since the "border" is only an imaginary line running through the center of the main street, their problems and interests are practically the same. The welfare of two towns, instead of one, is the concern of Mr. Smith and Trinity Church.

People from all parts of the world get stranded in Nogales and this fact forced foreign missions on to American soil and people. One person visiting this Trinity Church said: "It is the first time I ever saw home and foreign missions carried on under the same roof by the same man." Mr. Smith carries on what might be called a double-barreled work, and does it with the utmost efficiency and helpfulness.

He suggested and directed the formation of an International Social Service Bureau which includes Catholics, Jews, Protestants and representatives of every nationality in the city. This Bureau carries on work among all people who need help. He is executive secretary of the Bureau and his task includes such a variety of things as providing food, clothing, medicine, doctors and nurses. Rentals, transportation, domestic problems, social, religious, labor and economic conditions come under his jurisdiction.

The amount of good that this work accomplishes can be roughly estimated when it is noted that last

ear the executive secretary and his assistant personally cared for 3,695 people, 2,238 of whom were hildren. This required more than six thousand isits, which established contacts with many types f individuals and organizations, ranging from chools and churches to railroad and national officials, both in Mexico and the United States.

It seems almost superhuman for one man to be able to accomplish and attend to such a numerous array of tasks, but Mr. Smith, busy from early morning until near midnight, is untiring in his faithful work; and this little church, sitting at the doorway of two nations, is doing for the world at large a service which cannot be computed in figures.

Program Topic—The Adventure of the Church

Chapter IV: The Adventure in America

Opening Hymn: "Soldiers of the Cross, Arise."
Scripture: John 15:1-8.
Hymn: "Go, Labor On."
Brief talk, using map, on the expansion and development taking place in the United States about a hundred years ago.
Topics for three-minute talks:

1. Missionary work among the American Indians during the Colonial period.
2. The Haystack Meeting.
3. The early Sunday School and church. Page 114.
4. Founding of Congregational colleges and academies.
5. Our denominational work for the colored race; Indians; immigrant groups; Southern Highlands. Pages 120-125.
6. What are we doing to promote better industrial conditions? (See reports of our Commission on Social Relations.)

Define: Federal Council, Home Missions Council, Council of Women for Home Missions. State briefly our denominational share in each.
How are you presenting Home Missions to your own church?
Prayer: For America, that she may become a truly Christian nation.
Closing Hymn: "Oh, beautiful for spacious skies."

Note:—Apply to your nearest denominational headquarters for material. Look up your files of THE AMERICAN MISSIONARY. Read "The New Home Mission," by H. Paul Douglass.

The Last Journey

THESE pictures which accompanied a recent report of one of our home missionaries call for little comment. One toiler is dead but he great plains which he tried to possess and subdue reach out to challenge those who will take his place. They are carrying the body to its last resting-place but what that means when one enters the "gumbo country" nobody but a traveler in parts of the Northwest knows. The powerful automobile is almost helpless against it.

Three cars form the procession which is creeping over the fields on its way to the cemetery. The rough box containing the remains can be seen in the undertaker's car. The objective point is fifteen miles away. Mile after mile they go, but the plains stretch on till men, horses and machines are all exhausted. Once in crossing a small stream the ropes break, allowing the coffin to slip into the water but the men plunging in, rescue it and resume the journey.

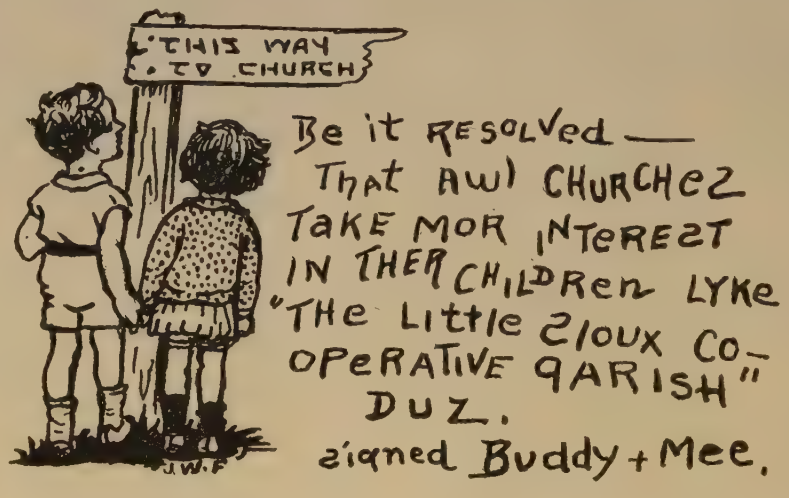
How pathetic and forlorn is the scene! But in these places where life is hard and labor long, men live with brave hearts and high ideals. They are reclaiming the waste places, they are the makers of the nation of tomorrow. Good would it be for the rest of us if we could see and know these pioneers as we honor those of seventy-five years ago. And right beside them in days of sorrow and failure as well as success is the home missionary pastor.

ANOTHER HARD TASK FOR THE MISSIONARY

"The Sunny Picture Man"

The Sunny Picture Man is REV. J. W. FOSTER, *Pastor of the Little Sioux Cooperative Parish of Greenville, Iowa.*—EDITOR.

"MAMMA, here comes the Sunny Picture Man," said a little tot, pulling at his mother's dress. It was the pastor of the Little Sioux Cooperative Parish who was approaching. The little chap knew him as the man who drew pictures for the children on Sunday. The pastor prides himself on his popularity with the children. Sometimes even the little toddlers who creep on the floor hold out their little hands to be taken. The pastor likes it, for he sees in these little ones a challenge for service. He sees hidden possibilities for future greatness, and then, in them he sees the hope of the church and of the Kingdom of Christ. It is a joy to preach at Rossie, for the front seats are well filled with eager children who count it a joy to attend church, and they look up at the pastor with an expectant smile as he begins his talk or the sermon that follows. The pastor preaches to the children at Rossie and the old folks seem satisfied to listen in and somehow the pastor feels as if the older folks are getting more out of the sermon because of its simplicity.



There are also the children at Greenville. The pastor has organized these into two bands of what he calls his "Pathfinders." On Saturday mornings he gives his time to the boys, directs their play and gives them wholesome leadership, and in the afternoon he meets the girls. The "Pathfinder" groups are very popular. Honors are given for faithful attendance at Sunday School. The pastor is much interested in Daily Vacation Bible School work and devoted a whole month to it this last summer at Greenville and Spencer. About two hundred children were reached in these schools and they were unanimous in wishing the school had lasted longer. The "Sunny Picture Man," who is a graduate of Syracuse University College of Fine Arts, is not only a chalk talker but an artist. His paintings and drawings adorn the parsonage. He has been a teacher of art in a Nebraska college; and in a Nebraska Y. M. C. A. camp and Y. W. C. A. camp not only were his chalk talks popular but also he taught appreciation of nature to large groups of boys and girls. The "Sunny Picture Man" is a nature lover and preaches nature sermons in the summer time. That is one reason the children like his sermons and why he likes a rural parish.

The Little Sioux Cooperative Parish is in northwestern Iowa and includes the churches of Greenville, Harmony and Rossie, associated with the church at Spencer, of which the "Sunny Picture Man" is associate pastor. This is one of the larger parishes organized by Dr. Malcolm Dana. Why should our young ministers just out of the seminary prefer city churches when the rural parishes offer such a challenge and the fields are already white for the harvest?

Special Courses in Leadership Training

THE Congregational Education Society has just issued in the form of a six-page folder an article printed in an earlier number of THE AMERICAN MISSIONARY describing a plan for training Church School teachers, which is adapted to the needs of every church. The Standard training courses, which are carried on in the community schools, are of great value and should be followed wherever possible, but there are many churches so situated as to make this impossible. The Education Society wishes to extend its plan to the teacher and worker in every church, large or small, city or country. This folder suggests materials and methods for such courses and contains a registration blank. The Society will be glad to furnish copies of this folder in quantities for distribution to teachers on request.

A Jewish Mother to Her Child

Christmas, 4 B. C.

FRIEDA GRIEDER ABBEN, in *The Christian Century*

HUSH thee, my child, the night falls chill,
The white sheep graze on the Temple hill
The moon is shining with silvery light,
Ancient guardian of the night.

My child, what visions are granted to thee,
That a smile curves thy lip so enrapturously?
Do soft white wings hover over thy head?
Are angel hosts approaching thy bed?

Hush thee, my child—Oh, Jehovah, how long,
Till the earth shall echo with angel song,
Till the night of darkness and bondage be o'er
And Jerusalem reign as queen once more?

How bright and quiet the heavens appear!
Strange snatches of song I seem to hear.
(Oh, that tonight the Messiah might come!
Hush thee, my babe, sleep and dream on.)

An Observation Tour Through the South

SEVEN Connecticut women have recently returned from a two weeks' observation tour of academies and colleges for Negroes in the South. Dr. George Cady was director of the tour which was arranged by the national Laymen's Advisory Committee, to afford interested persons an opportunity to view missionary work first-hand. Institutions visited include Talladega College, Alabama; Tougaloo College, Mississippi; Straight College, New Orleans; Fisk University, Nashville; Alice Freeman Palmer Institute, Greensboro, North Carolina; Lincoln Academy, Kings Mountain, North Carolina; Trinity Normal School, Athens, Alabama.

A Call to Nineteen States

By MRS. D. FOSTER UPDIKE, *Associate Secretary, Commission on Missions*

THE first annual meeting of the women of the Midwest region was held at the First Congregational Church, Evanston, Illinois, November 1, 2 and 3, 1927. There were representatives present from the nineteen states of the Midwest region. The attendance for the three days ranged from two hundred to six hundred. The program, from beginning to end, was well planned and splendidly carried through. The theme of the program was loyalty and service.

The different meetings were presided over by Mrs. Timothy Harrison, of Indiana; Mrs. Lowell E. Jepson, of Minnesota, vice-chairman of the Midwest regional committee, and Mrs. E. M. Whiting, of Iowa. There were luncheons on the second day, in two divisions, the thank-offering luncheon presided over by Mrs. Lydia Lord Davis and the young people's and children's workers' luncheon presided over by Mrs. Ozora S. Davis. On the third day everyone shared in a fellowship luncheon, Mrs. E. A. Osbornson presiding.

Splendidly inspiring and most instructive missionary addresses formed the body of the program, with a fine balance between the work in the homeland and that in the foreign field. The promotional end of the work was well cared for under the leadership of the Board secretaries and the Midwest regional office.

Two brilliant pageants were put on by the Pilgrim Players under the direction of Mrs. A. Starr Best—one "The Prodigal Son," the other "A Missionary Romance." While most churches would have neither the equipment nor the trained talent represented here, still every woman present was conscious of possible adaptations that she might make, even with a meager equipment, for every community has discovered or undiscovered dramatic talent.

No one could have sat through that first day, when the whole program was given over to a workers' conference, without feeling the thrill of the onward push of the women of the states. Not a state struck a note of confusion. Great interest was displayed as state after state put over its aims and its objectives. There seemed almost to be a very happy spirit of competition between the states, though this was not at all in their thougtht or plan.

Oklahoma brought forward a splendid poster on the erection of a missionary church, laying great emphasis upon the missionary committee of the church. The group urged that in some way this be shared with all the other states, including those outside the Midwest area, and in loyalty to that request you will find here a diagram of their chart, with an explanatory note by Mrs. Montgomery.

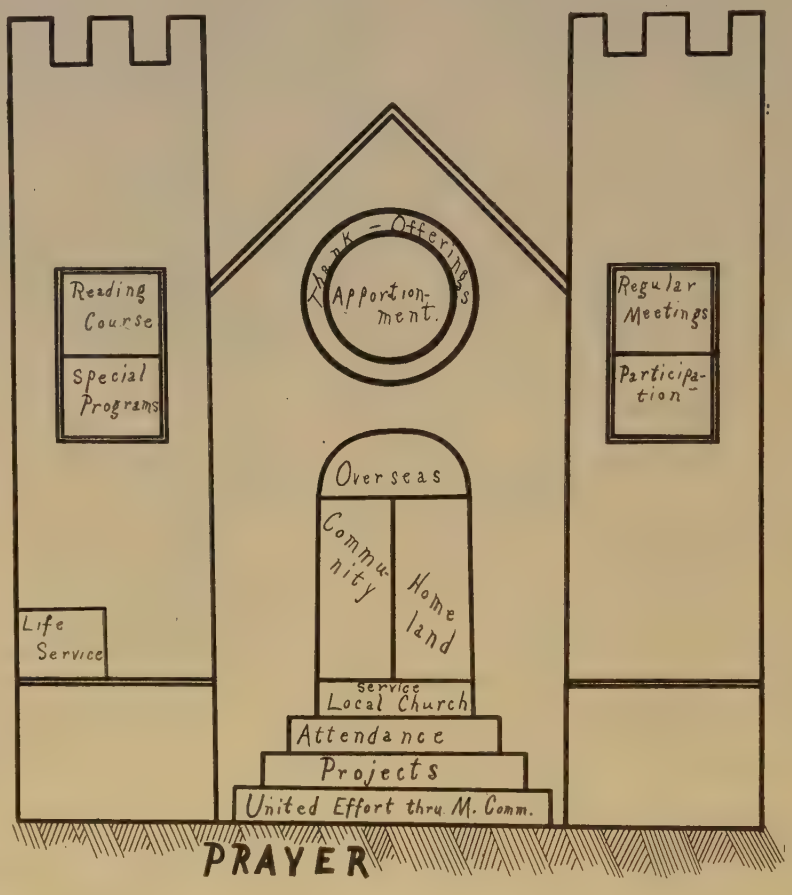
It was a great meeting. I could wish every woman in the denomination might have shared it.

The Missionary-Church-as-a-Whole

Congregational Woman's Society of Oklahoma

By MRS. ALBERTIS MONTGOMERY, *Oklahoma City, Oklahoma*

THE women of Oklahoma are working, not toward a one hundred per cent women's society, but toward a one hundred per cent missionary church, with coordinated missionary activities through all its departments. Hence the goal-poster of the Missionary-Church-as-a-whole.



We build, of course, upon a foundation of Prayer, without which no church can live. The first step in the approach is united effort through the church missionary committee, a committee consisting of representatives of all departments of the church. The second step is the acceptance of the Projects — not merely accepting financial responsibility, but with all that the term projects implies. Then comes attendance—at local and group meetings, district association and state conference, where inspiration may be gained for the work of the church. The door of service has as its threshold local church service, its two panels community and homeland service, its arch overseas service—supplies, gifts, letters and so forth. The rose window over the door signifies apportionment, paid in full by the entire church, the border about it two Thank Offerings yearly, also shared by the church as a whole. The twin windows of Education, with several phases, let the light of knowledge into our church. The corner-stone represents a volunteer for life service whether for the ministry at home or overseas. A one hundred per cent missionary church means a church which, through all its departments, prays in real earnest, "Thy kingdom come," and becomes a partner with God in fulfilling that prayer.

An Incident of the Road

REV. HENRY W. JAMESON, pastor at Newell, South Dakota, in writing of pastoral visiting, relates an incident which occurred some months ago when he was calling on some parishioners in the region beyond Newell known as the Range. The roads were bad, almost impassable, the service car had reached the stage where a very small thing could go wrong and hold the minister up on the road to wait for help. The small thing went wrong. A little wire in the electrical mechanism got out of order and the car was stalled for the night in the middle of the road. At daylight a farmer with a truck pulled Mr. Jameson into Nisland. A mechanic put a little solder on the right spot and the minister was ready to proceed. When he offered to pay the farmer for his trouble, the man said: "You're the preacher up at Newell, ain't you?" Mr. Jameson admitted that he was. "Well," said the farmer, "I heard you preach a funeral sermon awhile ago, and I may need you myself some day. No, I'll not take your money." The pastor drove on hoping that sermon might be the means of bringing another member into the Congregational fellowship.

What the Treasury Says

Apportionment Receipts for September and October, 1927

	1927		1926		Gain		Loss	
American Board		$107,858		$183,245				$75,387
Home Boards								
C. H. M. S.	$17,195		$18,586				$1,391	
C. C. B. S.	16,402		20,155				3,753	
C. S. S. E. S.	5,693		7,311				1,618	
A. M. A.	27,555		32,037				4,482	
C. E. S.	13,018		12,904		$ 114			
C. B. M. R.	12,128		10,546		1,582			
Annuity Fund	4,410		3,914		496			
Found. for Ed.	4,293		7,000				2,707	
		100,694		112,453				11,759
State Conferences and State Home Missionary Societies.		81,712		71,378		10,334		
Totals		$290,264		$367,076		$10,334		$87,146
Net Loss								$76,812

Apportionment Receipts for Nine Months

Referring to the statements for February, March and April, and for May, June, July and August, published in the magazines for June and October respectively and including the figures therein for these months, we have the following totals for what is practically five-sixths of the year 1927: American Board, $688,989, net loss $93,846; Home Boards, $497,353, net loss $23,221 (C. H. M. S. net loss $5,069; C. C. B. S. net loss $14,998; C. S. S. E. S. net loss $2,918; A. M. A. net loss $15,360; C. E. S. net gain $4,769; C. B. M. R. net gain $6,094; Annuity Fund net gain $5,196; Foundation for Education net loss $935); State Conferences, $323,438, net gain $36,698. Total $1,509,780, net loss $80,369.

Note: On account of errors amounting to $12,335 in the figures for 1926 for three of the Societies, the above loss for the Home Boards is greater than a summary of the losses previously published would indicate it to be. In the case of the American Board the loss is less by $15,029 mainly on account of certain figures in August not being included as they should have been.

Comment

CONCERNING the above figures for *two* months it should be said that they are furnished as before by Receiving Treasurer Baker for the Home Boards and by Assistant Treasurer Belcher for the American Board and by seventeen state offices (Missouri and Southern California being omitted). The notable loss in American Board receipts for this period is probably due in part to the fact that under the arrangement obtaining last year, by which the Woman's Boards collected their own money and by which the close of their fiscal years came in October, this September-October period was a time for unusual receipts. It is probably fair to assume that this year's arrangement for collecting and remitting this money does not get it to the treasurer of the American Board as promptly as last year when it was sent to the treasurers of the Woman's Boards. Moreover, since these reports are based upon receipts of the American Board and the Home Boards up to November 1, a considerable amount could be added, if what the State Conference offices sent in for the month of October were included.

As for the figures for the entire period up to November 1, we have a yet more startling illustration than in previous statements of the slowness with which remittances are made. With substantially five-sixths of the year gone, less than one-half of the contributions have come in, assuming that the total for 1927 will approximate 1926. In other words, in one-sixth of the year it will be necessary for the churches to send in at least more than one-half of the year's contributions.

This is a considerable task and yet it can be done. Readers of these successive statements will remember that in June a loss was reported of $80,000 for the months of February, March, April. In October this loss was largely offset by a gain of $74,000. What has happened was that there was no real decrease in contributions; there was simply delay in sending in. Will not this history be repeated now?

Let us see that it is repeated. Will not each reader of THE AMERICAN MISSIONARY *constitute himself a committee of one to make sure that in his own church plans are under way for remitting to his state Conference office on or before January* 10 (*when the apportionment year closes*) *an amount which will at least equal what was sent in last year.*

November 12, 1927. CHARLES C. MERRILL.

Mr. Gorum Returns From England

MR. TROY P. GORUM, head of the music department at Brick Junior College, Bricks, North Carolina, has just returned from four months of study in England. He not only worked hard at his music but had many opportunities to sing before important groups and celebrities. He has in one year developed a fine music department at Brick, where children from the first grade through junior college are given instruction in sight reading, group singing and instrumental music. A fine vested choir, two quartets, a choral society and band have all been organized. For the first time in the history of Brick the students of the school have been asked to sing before Rotary clubs, Kiwanis clubs and other white organizations in surrounding towns.

Mr. Gorum was for years the musical director and organist at St. John's Church in Springfield, Massachusetts, where he built up a fine choir and established a musical school.

Indian Mission Meeting

THE annual conference of representatives of Congregational and Presbyterian Indian churches met at the Crow Hill Presbyterian Church south of Devil's Lake, North Dakota, August 31-September 4. Because the meeting-place was so distant there was not as large a gathering as sometimes, but nevertheless it was a very good meeting, about eight hundred Indians being present. The topics that were discussed concerned the Indian work, their home life, and civilization in general. Besides all the missionaries who represented the Presbyterian and Congregational work there were present: Rev. Thomas Moffett, D.D., Superintendent of the Indian Mission work, and representing the Board of National Missions of the Presbyterian Church; and Rev. G. E. E. Linquist, representing the ancient and honorable Society for the Propagation of the Gospel in North America. This is an organization that was endowed in England many years ago, and sent out the noted John Eliot and many others, as missionaries to the Indians in early times.

James Lloyd Phillips

ABOUT six months ago friends of the A. M. A. and particularly of Mrs. Mary Phillips-Thompson were disheartened to learn of Mrs. Thompson's death. Her brother, James Lloyd Phillips, had been associated with her in the work at Lincoln Normal School, Marion, Alabama, for fifteen years. Without him, Mrs. Thompson could never have done her great work. Naturally, we turned to him as Mrs. Thompson's successor, and the work of Lincoln Normal School continued on the same high plane as formerly.

On Tuesday, October 25, Mr. Phillips was taken ill. On Thursday of the same week he was taken to the hospital at Selma, Alabama. His condition soon became alarming and he passed away Saturday evening, October 29. His body was brought to his old home at Canonsburg, Pennsylvania, and laid to rest beside the grave of his sister.

Mr. Phillips was an efficient, noble, unassuming Christian gentleman. He will be missed in a thousand ways at Lincoln Normal. For the remainder of the school year Miss Esther Nichol will act as principal. The fine traditions of the school will be preserved while at the same time progress will be made in adjusting the work of the school to new times and conditions.

The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR OCTOBER, 1927

Income for October from Investments.....$59.78

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to the American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write The American Missionary Association.

Establish Thou Our Work

By J. H. LARIMORE

Tune: "Duke Street"

ESTABLISH thou our work, O God,
And sanctify it to thyself;
May all our duty's task be wrought
In love for thee, and not for pelf.

O make us love all useful toil,
In honest effort to delight,
To seek for symmetry and strength,
And work with ardor, zeal and might.

Give us true wisdom to contrive,
Our hands in worthy skill direct;
O make us watchful and alert
Lest there be danger or neglect.

If days be evil, help us then
Each precious moment to redeem;
The night draws nigh, so must we use
Each flickering ray, each fading gleam.

Upon us and our children may
The beauty of our God abide;
Thou art for aye our dwelling place,
Still may we in thy house reside.

News in Brief

THE leaflet, "Lindbergh and Lium," is attracting much attention and is arousing unusual interest in Summer Student Service.

The colored church at Milton, Delaware, came into our Congregational fellowship in 1927, the only Congregational organization ever reported from that state.

The old meeting house at Rutland, Massachusetts, was destroyed by fire on November 13, 1926. It is expected that the new building will be finished to take its place before January first and the cost will be $60,000. Rev. R. M. French is pastor.

The cornerstone for the new house of worship for the Bethany Church of Quincy, Massachusetts, was laid September 8. It is expected that the structure when completed will be one of the most thoroughly equipped of any modern church. It will be in Gothic architecture and of granite dug from a newly opened quarry in Quincy.

Shall We Be Christians?

It means: Faith in God—Search for Truth—Demand for Justice —Challenge for Reform—Call to Go Forward.

If you would be inspired by the Adventuring Pilgrim Spirit in the life of today — read *The Congregationalist.*

The National Weekly Journal of the Congregational Churches is resolutely Christian and broadly Interdenominational. It is filled with Human Interest and Spiritual Dynamic.

On Our Way into 1928 join us, and read "Are Foreign Missions Coming or Going?", "The Future of Protestantism in America," "The Autobiography of a Journalist" (with new light on Lincoln, Moody, John Brown, and other famous men), "What About Our Youth?", "Modern American Prophets," "What Does it Mean to be a Christian?", Our Readers' Forum, Outlook on Current Events and Current Literature.

Subscription Price $3 a year (Ministers $2.75)

The Congregationalist

14 Beacon Street, Boston, Mass.
19 South La Salle St., Chicago, Ill.

The Book Shelf

MOTHER INDIA. *By Katherine Mayo. Harcourt, Brace and Company. pp.* 440. $3.75.

It is not surprising that this book has raised in India a storm of indignant protest and hot denial. The conditions, customs and habits which it exhibits as prevalent among the masses of that great crowded country are so revolting, so painful to contemplate, that we should be glad to believe the picture overdrawn. If only half true, the situation of the masses, and especially that of the women and the sixty million outcasts in that unhappy land, must be pitiful and miserable beyond words.

It will not, however, be easy to discredit the author, or to refute any of her important statements. She is an independent and unprejudiced witness, neither English nor Indian, and not connected with any missionary enterprise. She has made a personal study of her subject, visiting many parts of India, meeting and conversing with a multitude of people of every race and station and especially making the acquaintance of the Indian women. She tells simply of what she has seen, relates personal experiences and impressions and fortifies her statements by citations from the highest authorities. One cannot doubt the sincerity and the essential accuracy of her conclusions. She scarcely mentions Christian missions, being, as we judge, unwilling to bring upon them any share of the opprobrium that her book may arouse. Of Ghandi, whom she mentions and quotes frequently, she seems to have no very high opinion. For the British Government and the way it has done and is doing its job in India, she has only the highest praise.

We regard the book as one of superlative importance. Everyone who wishes to know the world of today as it actually exists and especially to understand the problem that England faces in her great Eastern empire, should make himself familiar with this volume, even though he will find it painful reading. We recommend it most of all to those of our fellow citizens who are hostile to the foreign missionary movement, and call special attention to the fact that every one of the hideous conditions and practices that the volume describes has its roots in some fearsome religious belief.

WHERE FREEDOM FALTERS. *By the Author of The Pomp of Power. Charles Scribner's Sons. pp.* 491. $4.00.

DECLINING LIBERTY AND OTHER PAPERS. *By John A. Ryan, D.D. The Macmillan Company. pp.* 350. $4.00.

Most Americans are inclined to believe, as indeed we should all like to do, that ours is the freest and most enlightened, as well as the richest and most prosperous of all lands. It is therefore not at all pleasant to be frankly told that at many important points American civilization is far behind that of England and of other European nations. Yet no genuine patriot can refuse to face the facts, however distasteful, that are cited in support of such an unwelcome conclusion.

The author of the first of the above-named books is a critic to be respected. He already has one important work to his credit. A Canadian by birth, a former member of the British Parliament, he has a wide knowledge of men and affairs. He is particularly well acquainted with our own country, its people and institutions. He writes with great ability and evident sincerity and although one may feel that he is better aware of our national defects than our merits, it will not be easy for the reader to turn the edge of his trenchant criticism.

The author of the other volume, Dr. Ryan, Professor of Moral Theology and Industrial Ethics of the Catholic University of America, etc., professes himself a radical in economic and industrial affairs while a conservative in religion. In the opening chapter, from which the book takes its title, Dr. Ryan undertakes to show that we are recklessly slipping away from those ideals of liberty, civic, social and economic, which were so precious to our fathers. This book also is ably written; one lays it down with a deep respect for the wisdom and sincerity of its author. While we may dissent from the conclusions of these two volumes, we believe that they are wholesome reading, tending to turn one away from an easy and ill-considered optimism to a deep solicitude for the future welfare of our beloved land.

Bible Complete, in 31 volumes. Sample 5 cents. Address (Miss) Elizabeth Merriam, Framingham, Massachusetts.
Mention The American Missionary

THE CITY OF OPEN AIR AND OTHER VERSES. *By Charles Poole Cleaves. The Rumford Press, Concord, New Hampshire. pp.* 110. $1.25 *net.*

A slender volume of charming verse, songs of a true poet who is keenly sensitive to the quiet beauty of New England's countryside. He watches the splendor of her skies; he listens to the voices of her sea; he rejoices in the loveliness of her fields and woods. He knows, too, the meaning of her homes; the love-light in the eyes of good women; the music in the prattle of little children; and behind it all, he is joyfully aware of the divine presence. These are songs of good cheer, of courage, of patience, of affection, of unfaltering faith. Not a sentimental line do we find in them; they all ring true to the human heart. One of the finest of the poems, "A Mountain Funeral," first appeared in our own magazine in the issue of May, 1924. We have the privilege of printing another example of his art elsewhere in this issue.

THE CONCISE OXFORD DICTIONARY. *Adapted by H. W. Fowler and F. G. Fowler. From the Oxford Dictionary, Oxford at the Clarendon Press. pp.* 1064. A DICTIONARY OF MODERN ENGLISH USAGE. *By H. W. Fowler, Oxford at the Clarendon Press. pp.* 742. *Price for both,* $7.50.

These two volumes, companions in size and appearance and standing side by side in an attractive case, are styled "The Oxford Desk Set." For one who has writing to do and cares to do it well the set will prove a desirable companion. The small Oxford is concise, but not too concise. The type is clear and legible. It is light and easy to handle. It is based upon and follows the system of the Great Oxford Dictionary which is reputed to be the latest word in lexicographal science. As to the companion volume: we know of no other that covers quite the same ground. It will be found extremely helpful.